DE CATECHIZANDIS RUDIBUS

S. AURELII AUGUSTINI

HIPPONENSIS EPISCOPI

LIBER

DE CATECHIZANDIS RUDIBUS

EDITED BY

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PREBENDARY OF WELLS

SOMETIME HEADMASTER OF BATH COLLEGE

ἐπίσταται μᾶλλον ὁ ἐκ τῶν ἀνώτερον αἰτίων εἰδώς

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PREFACE TO THE SECOND EDITION

THE Notes have been carefully revised, and some additional matter has been introduced, as far as restrictions of space and time would allow. In the fifteen years that have passed since the issue of the First Edition, the place of religion in education has been strenuously vindicated. "Religion," wrote Bishop Creighton, "is not merely so much instruction or information that can be added on. It is the inspiration of all education, for education must be founded on love." But the need of method in our religious instruction still remains.

W. YORKE FAUSSET

THE VICARAGE, CHEDDAR
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INTRODUCTION

THE Treatise "On the Catechising of the Unlearned" was written by St. Augustine about the year A.D. 400.[1] Its clear and vigorous style, its methodical arrangement, sentences and whole passages of epigrammatic power,[2] and an eloquence which only the highest themes can inspire, exhibit to us a master-mind, trained on the best models of classical antiquity, and working in the maturity of genius.

As an introduction for the modern reader to the study of St. Augustine, or indeed of patristic theology, it has various recommendations. It touches on the leading heads of Augustinian doctrine, and contains a forecast of the last and greatest of Christian apologies, the "City of God." It is brief and uncontroversial. It reflects the weakness as well as the strength of the early interpreters of Holy Scripture. It gives an incidental picture of Church life at a time when the Church of Christ had entered upon a new phase of her existence. The sunshine of Imperial patronage was even more dangerous than the persecuting hatred of a Diocletian or a Julian: and the effects may be traced, not only in the confusion of the boundaries of

[1] v. § 30, l. 48 note.

[2] *e.g.* § 13, ita esse praeponendas verbis sententias, ut praeponitur animus corpori; § 20, flectamur facile ne frangamur; § 55, bonos imitare, malos tolera, omnes ama; §§ 23, 40 ad fin. 47.

temporal and spiritual authority, but also in the compatibility of a profession of Christianity with a low moral standard.

But I venture to think that the Treatise has a peculiar interest for our own day as a testimony to the conviction of the early Church that the Catholic Faith is a system of connected truths, and, as such, a matter for teaching and learning, no less than any other kind of knowledge. The office of Teaching is therefore second to none of the duties of the Christian ministry, not even to that of Preaching: and it is an art which has its "educational method" no less than any other branch of the teacher's activity. This is a truth which, though it may appear to be a truism, is only imperfectly apprehended among us, with some noteworthy exceptions. The period of preparation for Confirmation, generally so short in our own Church, is surely that which corresponds most nearly to the primitive Catechumenate. It is because the vain attempt is made to crowd into ten or twelve lessons the whole range of truths covered by the Church Catechism, that our Church people fail so generally in intellectual grasp even when their spiritual apprehension is beyond dispute.[1] We have been too long accustomed, in an excessive dread of a formal and lifeless belief, to undervalue the support which intelligence lends to faith. If we are to do justice to our 'Catechumens,' the preparation for Confirmation should extend over at least a year, and should comprise a course of instruction

[1] The Apostolical Constitutions (viii. 32) prescribe three years for the first stage (Audientes, ἀκροώμενοι, the 'rudes' of this Treatise) of the Catechumenate. The next stage probably was that of the Competentes (συναιτοῦντες) or applicants for Baptism.

on the whole system of Christian doctrine. The words of St. Cyril of Jerusalem, in his *Catechetical Lectures*, are as true still as when they were first uttered (Introd. § 11, Oxford Trans.): "Consider Catechizing to be a kind of building: unless we dig deep and lay the foundation—unless by successive fastenings in the masonry we bind the framework of the house together, that no opening be detected, nor the work be left unsound, nought avails all our former labour. But stone must succeed stone in course, and corner must follow corner, and inequalities being smoothed away, the masonry must rise regular. In like manner we are bringing to thee the stones as it were of knowledge: thou must hear concerning the Living God, concerning Judgment, concerning Christ, concerning the Resurrection. . . . But if thou wilt not connect them into one whole, and remember what is first and what is second, the builder indeed buildeth, but the building will be unstable."

Our congregations suffer, though in a less degree, from a similar neglect of this important aspect of the duty of the Christian preacher. 'Stone' does not 'succeed stone in course,' except perhaps at the special seasons of Lent and Advent. And thus while there is fervent appeal and strenuous reiteration of the "first principles of Christ," there is little progress, little synthetic grasp of the parts of the One Faith; and the result can only be vagueness and inconsequence and spiritual debility; and people fear to meet the attacks of the unbeliever, because they do not properly know what it is they have to defend.

It cannot of course be maintained that in the Treatise *De Catechizandis Rudibus* the Christian teacher of to-day

will find a manual of theology ready to his hand.[1] Truth is one and eternal, but it presents itself in forms and under aspects which vary and expand to the mind of successive ages. But the greatest of the Latin Fathers has at any rate shown us here the general lines upon which a system of Christian instruction ought to proceed, and the spirit in which it should be given. His method is scientific: beginning with what is nearest us (in Aristotelian phrase, *τὰ καθ' ἕκαστα, τὰ καθ' ἡμᾶς*), that is with the individual experience, with man as he is, unhappy and aspiring towards a future blessedness and rest, he proceeds to what is above and outside us, what explains and yet transcends our experience, and is matter of Revelation, absolute truth (*τὰ καθόλου*). He exhibits this in its true light, not as some cosmic theory of the philosophers, but as a Divine purpose fulfilling itself in human history through the Incarnation, that Divine remedy for the organic flaw in human nature. Thus the learner begins to grasp the idea of the Church, the 'Civitas Dei,' in which the spiritual and carnal elements ('Jerusalem' and 'Babylon'[2]) shall be suffered by God's long-suffering to contend,[3] until the glorified Church shall be delivered from her captivity. St. Augustine has also impressed upon us the fact that some knowledge of the theory of public preaching and teaching is indispensable to the preacher and catechist. It will be remembered that in his earlier life he (like Tertullian and St. Cyprian) had been a student and a professor of rhetoric, a science which in the

[1] But Bp. French used to translate it to his students at St. John's College, Lahore, as also St. Chrys. de Sacerdotio, in his lecture-room or in chapel, in place of an address. (*Life*, i. 248). Cp. also Dr. Knox, *Pastors and Teachers*, p. 64.

[2] § 37. [3] § 31.

ancient world was brought to a perfection of which it is probable that the modern world has lost the secret. It would be well if some study of the rhetorical treatises of Aristotle and Cicero, to mention the best, were required of every theological student. But we may remark that this Treatise nowhere contemplates the case of a sermon preached from manuscript or even "memorised." This would probably have been summarily dealt with as a seventh "causa taedii."

The text of the present edition is in the main that of Wolfhard (2nd edition, revised by G. Krüger, 1893). In the preparation of the notes, I have had the careful translations of Mr. de Romestin (Parker, 1885), and Mr. S. D. Salmond (T. and T. Clark, 1873) before me; and also Hurter's edition (*Sanct. Patr. Opuscula Selecta*, vol. viii. Innsbruck, 1869).

I have endeavoured to adapt the notes to the requirements of students who prefer the original to any translation (on the principle "Traduttore traditore"), but wish to arrive at the sense by the shortest possible route. I have therefore endeavoured to leave no real difficulties of translation unsolved, and to illustrate the thought of St. Augustine from various sources. For the same reason I have given a careful analysis of the argument throughout, and also references at the foot of the page, in part taken from previous editions, for all Scriptural quotations or parallels, in which the Treatise abounds.

The work would never have been undertaken, but for the suggestion and kind counsels of the Bishop of Edinburgh, my former Diocesan, who expressed to me his conviction, that if the best works of the Fathers were edited,

for the use of the clergy and others, with the care and the wealth of illustration which the best of the Latin and Greek classics receive, the study of patristic literature would no longer be confined to a limited class of specialists in theology. With the exception that mere matters of grammar are somewhat slightly handled,[1] this edition essays to satisfy the requirement thus laid down by the Bishop of Edinburgh. It is hoped also that this will recommend it to the notice of those who are seeking to improve the standard of religious education at our great Schools. It is to be regretted that no Sixth Form boy is ever introduced to the great storehouse of early Christian literature: even at some risk to his Latin Prose, which could not suffer much from an occasional contact with the vigorous African Latinity of St. Augustine.[2]

[1] *V.* however, Appendix 'on Language.'

[2] In this connection the lines of the Abp. of Armagh (Dr. Alexander), a poet and orator, whose judgment must command universal respect, may be quoted :—

Roman his speech, not as men talk'd at Rome.
Here an apostle spake, and there a psalm,
And here philosophy had made its home.
Passion and thought he pack'd in epigram,
Marring the stone of speech wherewith he wrought,
But perfecting the likeness of his thought.

O'er all he said there hung a subtle spell.
For with him over sea a native art
He brought, an accent's glamour suiting well
Magnificent barbarisms of the heart,
Learn'd by inhaling 'neath Numidian trees,
Sunny solècisms of the provinces.—*St. Augustine's Holiday.*

W. Yorke Fausset

S. Paul's, Clifton,
Fest. St. Mark, 1896

TABLE OF DATES

Nov. 13, A.D. 354	Birth of Augustine.
371	Enters the University of Carthage.
373	Becomes a Manichaean.
383	Went to Rome; appointed Professor of Rhetoric at Milan.
386	His conversion. In retirement at Cassiciacum.
388	Returns to Africa.
390	Ordained priest at Hippo; became soon Coadjutor Bishop, and then Bishop.
395	Death of Emperor Theodosius I; accession of Emperors Arcadius (in the East), Honorius (in the West).
410	Sack of Rome by Alaric and the Goths. Conference of Carthage, in which Augustine obtained the condemnation of the Donatist schism.
418	Condemnation of Pelagius at Synod of Carthage.
428	Invasion of Africa by the Vandals.
Aug. 28, A.D. 430	Death of Augustine, during the siege of Hippo.

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Rogatus Augustinus a Diacono Carthaginensi, catechizandi artem docendam suscipit: ac primo præcepta tradit, ut id officii non tantum certa methodo atque idonea ratione, sed etiam sine tædio et cum hilaritate impleatur. Postea revocatis ad usum præceptis, profert ipse in exemplum sermones, ad eum erudiendum qui Christianus esse velit, comparatos duos, longiorem unum, alterum brevissimum.

(PREFACE OF BENEDICTINE EDITORS.)

CAP. I

PETISTI me, frater Deogratias, ut aliquid ad te de catechizandis rudibus, quod tibi usui esset, scriberem. Dixisti enim quod sæpe apud Carthaginem, ubi diaconus es, ad te adducuntur, qui Fide Christiana primitus imbuendi sunt, eo quod existimeris habere catechizandi uberem facultatem, et doctrina Fidei et suavitate sermonis: te autem pene semper angustias pati, idipsum quod credendo Christiani sumus, quo pacto commode intimandum sit; unde exordienda, quo usque sit perducenda narratio; utrum exhortationem aliquam terminata narratione adhibere debeamus,

an præcepta sola, quibus observandis cui loquimur noverit Christianam vitam professionemque retineri. Sæpe autem tibi accidisse confessus atque conquestus es, ut in sermone longo et tepido tibi ipse vilesceres essesque fastidio, nedum illi quem loquendo imbuebas, et ceteris qui audientes aderant: eaque te necessitate fuisse compulsum, ut ea me quam tibi debeo caritate compelleres, ne gravarer inter occupationes meas tibi de hac re aliquid scribere.

2 Ego vero non ea tantum quam familiariter tibi, sed etiam quam matri Ecclesiæ universaliter debeo, caritate ac servitute compellor, si quid per operam meam quam Domini nostri largitate possum exhibere, idem eos Dominus quos mihi fratres fecit, adjuvari jubet, nullo modo recusare, sed potius prompta et devota voluntate suscipere. Quanto enim cupio latius erogari pecuniam Dominicam, tanto magis me oportet, si quam dispensatores conservos meos difficultatem in erogando sentire cognosco, agere quantum in me est, ut facile atque expedite possint, quod impigre ac studiose volunt.

Cap. II

3 Sed quod ad tuam proprie considerationem pertinet, nolim te moveri ex eo quod sæpe tibi abjectum sermonem fastidiosumque habere visus es. Fieri enim potest, ut ei quem instruebas, non ita sit visum, sed quia tu aliquid melius audiri desiderabas, eo tibi quod dicebas videretur indignum auribus aliorum. Nam et mihi prope semper sermo meus displicet. Melioris enim avidus sum, quo sæpe fruor interius, ante quam eum explicare verbis sonantibus cœpero: quod ubi minus quam mihi notus est evaluero, contristor linguam meam cordi meo non potuisse

sufficere. Totum enim quod intelligo, volo ut qui me audit intelligat; et sentio me non ita loqui, ut hoc efficiam: maxime quia ille intellectus quasi rapida coruscatione perfundit animum; illa autem locutio tarda et longa est, longeque dissimilis: et dum ista volvitur, jam se ille in secreta sua condidit: tamen quia vestigia quædam miro modo impressit memoriæ, perdurant illa cum syllabarum morulis; atque ex eisdem vestigiis sonantia signa peragimus, quæ lingua dicitur vel Latina, vel Græca, vel Hebræa, vel alia quælibet, sive cogitentur hæc signa, sive etiam voce proferantur; cum illa vestigia nec Latina, nec Græca, vel Hebræa, nec cujusque alterius gentis sint propria, sed ita efficiantur in animo, ut vultus in corpore. Aliter enim Latine ira dicitur, aliter Græce, aliter atque aliter aliarum diversitate linguarum: non autem Latinus aut Græcus est vultus irati. Non itaque omnes gentes intelligunt, cum quisque dicit, *Iratus sum*, sed Latini tantum: at si affectus excandescentis animi exeat in faciem, vultumque faciat, omnes sentiunt qui intuentur iratum. Sed neque ita licet educere et quasi exporrigere in sensum audientium per sonum vocis illa vestigia, quæ imprimit intellectus memoriæ, sicut apertus et manifestus est vultus: illa enim sunt intus in animo, iste foris in corpore. Quapropter conjiciendum est, quantum distet sonus oris nostri ab illo ictu intelligentiæ, quando ne ipsi quidem impressioni memoriæ similis est. Nos autem plerumque in auditoris utilitatem vehementer ardentes, ita loqui volumus, quemadmodum tunc intelligimus, cum per ipsam intentionem loqui non possumus: et quia non succedit, angimur, et velut frustra operam insumamus, tædio marcescimus: atque ex ipso tædio languidior fit idem sermo, et hebetior quam erat, unde perduxit ad tædium.

4 Sed mihi sæpe indicat eorum studium, qui me audire cupiunt, non ita esse frigidum eloquium meum, ut videtur mihi: et eos inde aliquid utile capere, ex eorum delectatione cognosco: mecumque ago sedulo, ut huic exhibendo ministerio non desim, in quo illos video bene accipere quod exhibetur. Sic et tu, eo ipso quod ad te sæpius adducuntur qui fide imbuendi sunt, debes intelligere non ita displicere aliis sermonem tuum ut displicet tibi: nec infructuosum te debes putare, quod ea quæ cernis non explicas ita ut cupis; quando forte ut cupis nec cernere valeas. Quis enim in hac vita nisi in ænigmate et per speculum videt?[1] Nec ipse amor tantus est, ut carnis disrupta caligine penetret in æternum serenum, unde utcumque fulgent etiam ista quæ transeunt. Sed quia boni proficiunt de die in diem ad videndum diem sine volumine cæli et sine noctis incursu, quem oculus non vidit, nec auris audivit, nec in cor hominis adscendit:[2] nulla major causa est, cur nobis in imbuendis rudibus noster sermo vilescat, nisi quia libet inusitate cernere, et tædet usitate proloqui. Et re quidem vera multo gratius audimur, cum et nos eodem opere delectamur: afficitur enim filum locutionis nostræ ipso nostro gaudio, et exit facilius atque acceptius. Quapropter non arduum est negotium, ea quæ credenda insinuantur, præcipere unde et quo usque narranda sint; nec quomodo sit varianda narratio, ut aliquando brevior, aliquando longior, semper tamen plena atque perfecta sit; et quando breviore, et quando longiore sit utendum: sed quibus modis faciendum sit, ut gaudens quisque catechizet, (tanto enim suavior erit, quanto magis id potuerit,) ea cura maxima est. Et præceptum quidem

[1] 1 Cor. xiii. 12. [2] 1 Cor. ii. 9.

rei hujus in promtu est. Si enim in pecunia corporali, quanto magis in spiritali hilarem datorem diligit Deus?[1] Sed hæc hilaritas ad horam ut adsit, ejus est misericordiæ qui ista præcepit. Itaque prius de modo narrationis quod te velle cognovi,[2] tum de præcipiendo atque cohortando,[3] postea de hac hilaritate comparanda,[4] quæ Deus suggesserit, disseremus.

Cap. III

Narratio plena est, cum quisque primo catechizatur ab **5**
eo quod scriptum est, *In principio fecit Deus cælum et terram*,[5] usque ad præsentia tempora Ecclesiæ. Non tamen propterea debemus totum Pentateuchum, totosque Judicum et Regnorum et Esdræ libros, totumque Evangelium et Actus Apostolorum, vel, si ad verbum edidicimus, memoriter reddere, vel nostris verbis omnia quæ his continentur voluminibus narrando evolvere et explicare; quod nec tempus capit, nec ulla necessitas postulat: sed cuncta summatim generatimque complecti, ita ut eligantur quædam mirabiliora quæ suavius audiuntur, atque in ipsis articulis constituta sunt, ut ea tamquam in involucris ostendere, statimque a conspectu abripere non oporteat, sed aliquantum immorando quasi resolvere atque expandere, et inspicienda atque miranda offerre animis auditorum: cetera vero celeri percursione inserendo contexere. Ita et illa quæ maxime commendari volumus, aliorum submissione magis eminent; nec ad ea fatigatus pervenit, quem narrando volumus excitare; nec illius memoria confunditur, quem docendo debemus instruere.

[1] 2 Cor. ix. 7. [2] *Vide* cap. iii.–vi. [3] cap. vii.–ix.
[4] cap. x.–xiv. [5] Gen. i. 1.

6 In omnibus sane non tantum nos oportet intueri præcepti finem, quod est caritas de corde puro et conscientia bona et fide non ficta,[1] quo ea quæ loquimur cuncta referamus: sed etiam illius quem loquendo instruimus, ad id movendus atque illuc dirigendus adspectus est. Neque enim ob aliud ante adventum Domini scripta sunt omnia quæ in sanctis Scripturis legimus, nisi ut illius commendaretur adventus, et futura præsignaretur Ecclesia, id est, populus Dei per omnes gentes, quod est corpus ejus; adjunctis atque annumeratis omnibus sanctis, qui etiam ante adventum ejus in hoc sæculo vixerunt, ita eum credentes venturum esse, sicut nos venisse. Sicut enim Jacob manum prius dum nasceretur emisit ex utero, qua etiam pedem prænascentis fratris tenebat, deinde utique secutum est caput, tum demum necessario membra cetera:[2] sed tamen caput non tantum ea membra quæ secuta sunt, sed etiam ipsam manum quæ in nascendo præcessit, dignitate ac potestate præcedit, et quamvis non tempore apparendi, tamen naturæ ordine prius est: ita et Dominus Jesus Christus etsi ante quam appareret in carne, et quodam modo ex utero secreti sui ad hominum oculos Mediator Dei et hominum homo procederet, qui est super omnes Deus benedictus in sæcula,[3] præmisit in sanctis Patriarchis et Prophetis quamdam partem corporis sui, qua velut manu se nasciturum esse prænuntians, etiam populum præcedentem superbe, vinculis legis tamquam digitis quinque supplantavit: (quia et per quinque temporum articulos prænuntiari venturus prophetarique non destitit; et huic rei consonans per quem lex data est, quinque libros conscripsit: et superbi carnaliter sentientes, et suam justitiam

[1] 1 Tim. i. 5. [2] Gen. xxv. 26. [3] Rom. ix. 5.

volentes constituere,[1] non aperta manu Christi repleti sunt benedictione, sed constricta atque conclusa retenti sunt: itaque illis obligati sunt pedes, et ceciderunt, nos autem surreximus et erecti sumus: [2]) quamvis ergo, ut dixi, præmiserit Dominus Christus quamdam partem corporis sui in sanctis, qui eum nascendi tempore præierunt; tamen ipse est caput corporis Ecclesiæ;[3] illique omnes eidem corpori cujus ille caput est cohæserunt, credendo in eum quem prænuntiabant. Non enim præcurrendo divulsi sunt, sed adjuncti potius obsequendo. Nam etsi manus a capite præmitti potest, connexio tamen ejus sub capite est. Quapropter omnia quæ ante scripta sunt, ut nos doceremur scripta sunt, et figuræ nostræ fuerunt, et in figura contingebant in eis; scripta sunt autem propter nos, in quos finis sæculorum obvenit.[4]

Cap. IV

Quæ autem major causa est adventus Domini, nisi ut 7
ostenderet Deus dilectionem suam in nobis, commendans eam vehementer; quia cum adhuc inimici essemus, Christus pro nobis mortuus est.[5] Hoc autem ideo, quia finis præcepti et plenitudo legis caritas est: [6] ut et nos invicem diligamus, et quemadmodum ille pro nobis animam suam posuit,[7] sic et nos pro fratribus animam ponamus: et ipsum Deum, quoniam prior dilexit nos,[8] et Filio suo unico non pepercit, sed pro nobis omnibus tradidit eum,[9]

[1] Rom. x. 3.
[2] Psal. xx. 8 (xix. 9).
[3] Col. i. 18.
[4] Rom. xv. 4; I Cor. x. 11.
[5] Rom. v. 8, 10.
[6] I Tim. i. 5; Rom. xiii. 10.
[7] I Ep. S. Joh. iii. 16.
[8] *Ibid.*, iv. 10.
[9] Rom. viii. 32.

si amare pigebat, saltem nunc redamare non pigeat. Nulla est enim major ad amorem invitatio, quam prævenire amando: et nimis durus est animus, qui dilectionem si nolebat impendere, nolit rependere. Quod si in ipsis flagitiosis et sordidis amoribus videmus, nihil aliud eos agere qui amari vicissim volunt, nisi ut documentis quibus valent aperiant et ostendant quantum ament, eamque imaginem justitiæ prætendere affectant, ut vicem sibi reddi quodam modo flagitent ab eis animis, quos illecebrare moliuntur; ipsique ardentius æstuant, cum jam moveri eodem igne etiam illas mentes quas appetunt sentiunt: si ergo et animus qui torpebat, cum se amari senserit excitatur, et qui jam fervebat, cum se redamari didicerit, magis accenditur: manifestum est nullam esse majorem caussam, qua vel inchoetur vel augeatur amor, quam cum amari se cognoscit, qui nondum amat, aut redamari se vel posse sperat, vel jam probat, qui prior amat. Et si hoc etiam in turpibus amoribus, quanto plus in amicitia? Quid enim aliud cavemus in offensione amicitiæ, nisi ne amicus arbitretur quod eum vel non diligimus vel minus diligimus quam ipse nos diligit? Quod si crediderit, frigidior erit in eo amore quo invicem homines mutua familiaritate perfruuntur: et si non ita est infirmus, ut hæc illum offensio faciat ab omni dilectione frigescere, in ea se tenet, qua non ut fruatur, sed ut consulat diligit. Operæ pretium est autem animadvertere, quomodo, quamquam et superiores velint se ab inferioribus diligi, eorumque in se studioso delectentur obsequio, et quanto magis id senserint, tanto magis eos diligant, tamen quanto amore exardescat inferior, cum a superiore se diligi senserit. Ibi enim gratior amor est, ubi non æstuat indigentiæ siccitate, sed ubertate benefi-

centiæ profluit. Ille namque amor ex miseria est, iste ex misericordia. Jam vero si etiam se amari posse a superiore desperabat inferior, ineffabiliter commovebitur in amorem, si ultro ille fuerit dignatus ostendere, quantum diligat eum qui nequaquam sibi tantum bonum promittere auderet. Quid autem superius Deo judicante, et quid desperatius homine peccante? qui se tanto magis tuendum et subjugandum superbis potestatibus addixerat, quæ beatificare non possunt, quanto magis desperaverat posse sui curam geri ab ea potestate, quæ non malitia sublimis esse vult, sed bonitate sublimis est.

8 Si ergo maxime propterea Christus advenit, ut cognosceret homo quantum eum diligat Deus; et ideo cognosceret, ut in ejus dilectionem a quo prior dilectus est inardesceret, proximumque illo jubente et demonstrante diligeret, qui non proximum, sed longe peregrinantem diligendo factus est proximus; omnisque Scriptura divina quæ ante scripta est, ad prænuntiandum adventum Domini scripta est; et quidquid postea mandatum est litteris et divina auctoritate firmatum, Christum narrat, et dilectionem monet: manifestum est non tantum totam Legem et Prophetas in illis duobus pendere præceptis dilectionis Dei et proximi,[1] quæ adhuc sola Scriptura sancta erat cum hoc Dominus diceret, sed etiam quæcumque posterius salubriter conscripta sunt memoriæque mandata divinarum volumina litterarum. Quapropter in veteri Testamento est occultatio novi, in novo Testamento est manifestatio veteris. Secundum illam occultationem carnaliter intelligentes carnales, et tunc et nunc pœnali timore subjugati sunt. Secundum hanc autem manifestationem spiritales,

[1] S. Matt. xxii. 40.

et tunc quibus pie pulsantibus etiam occulta patuerunt, et nunc qui non superbe quærunt, ne etiam aperta claudantur, spiritaliter intelligentes donata caritate liberati sunt. Quia ergo caritati nihil adversius quam invidentia; mater autem invidentiæ superbia est: idem Dominus Jesus Christus, Deus homo, et divinæ in nos dilectionis indicium est, et humanæ apud nos humilitatis exemplum, ut magnus tumor noster majore contraria medicina sanaretur. Magna est enim miseria, superbus homo: sed major misericordia, humilis Deus. Hac ergo dilectione tibi tamquam fine proposito, quo referas omnia quæ dicis, quidquid narras ita narra, ut ille cui loqueris audiendo credat, credendo speret, sperando amet.[1]

Cap. V

9 De ipsa etiam severitate Dei, qua corda mortalium saluberrimo terrore quatiuntur, caritas ædificanda est, ut ab eo quem timet, amari se gaudens, eum redamare audeat, ejusque in se dilectioni, etiamsi impune posset, tamen displicere vereatur. Rarissime quippe accidit, immo vero numquam, ut quisquam veniat volens fieri Christianus, qui non sit aliquo Dei timore perculsus. Si enim aliquod commodum exspectando ab hominibus, quibus se aliter placiturum non putat, aut aliquod ab hominibus incommodum devitando, quorum offensionem aut inimicitias reformidat, vult fieri Christianus; non fieri vult potius quam fingere. Fides enim non res est salutantis corporis, sed credentis animi. Sed plane sæpe adest misericordia Dei per ministerium catechizantis, ut sermone commotus

[1] 1 Cor. xiii. 13.

jam fieri velit, quod decreverat fingere: quod cum velle cœperit, tunc eum venisse deputemus. Et occultum quidem nobis est quando veniat animo, quem jam corpore præsentem videmus: sed tamen sic cum eo debemus agere, ut fiat in illo hæc voluntas, etiamsi non est. Nihil enim deperit, quando si est, utique tali nostra actione firmatur, quamvis quo tempore, vel qua hora cœperit, ignoremus. Utile est sane, ut præmoneamur antea, si fieri potest, ab iis qui eum norunt, in quo statu animi sit, vel quibus causis commotus ad suscipiendam religionem venerit. Quod si defuerit alius a quo id noverimus, etiam ipse interrogandus est, ut ex eo quod responderit ducamus sermonis exordium. Sed si ficto pectore accessit, humana commoda cupiens, vel incommoda fugiens, utique mentiturus est: tamen ex eo ipso quod mentitur, capiendum est principium: non ut refellatur ejus mendacium, quasi tibi certum sit; sed ut si dixerit eo proposito se venisse, (quod vere approbandum est, sive ille verum sive falsum dicat,) tale tamen propositum quali se venisse respondit, approbantes atque laudantes, faciamus eum delectari esse se talem, qualem videri cupit. Si autem aliud dixerit, quam oportet esse in animo ejus qui Christiana fide imbuendus est; blandius et lenius reprehendendo tamquam rudem et ignarum, et Christianæ doctrinæ finem verissimum demonstrando atque laudando breviter et graviter, ne aut tempora futuræ narrationis occupes, aut eam non prius collocato animo audeas imponere, facias eum velle quod aut per errorem aut per simulationem nondum volebat.

Cap. VI

10 Quod si forte se divinitus admonitum vel territum esse responderit, ut fieret Christianus, lætissimum nobis exordiendi aditum præbet, quanta Deo sit cura pro nobis. Sane ab hujusmodi miraculorum sive somniorum, ad Scripturarum solidiorem viam et oracula certiora transferenda est ejus intentio: ut et illa admonitio quam misericorditer ei prærogata sit, noverit, ante quam Scripturis sanctis inhæreret. Et utique demonstrandum est ei, quod ipse Dominus non eum admoneret aut compelleret fieri Christianum et incorporari Ecclesiæ, seu talibus signis aut revelationibus erudiret, nisi jam præparatum iter in Scripturis sanctis, ubi non quæreret visibilia miracula, sed invisibilia sperare consuesceret, neque dormiens, sed vigilans moneretur, eum securius et tutius carpere voluisset. Inde jam exordienda narratio est, ab eo quod fecit Deus omnia bona valde,[1] et perducenda, ut diximus, usque ad præsentia tempora Ecclesiæ : ita ut singularum rerum atque gestorum quæ narramus, causæ rationesque reddantur, quibus ea referamus ad illum finem dilectionis,[2] unde neque agentis aliquid neque loquentis oculus avertendus est. Si enim fictas poetarum fabulas, et ad voluptatem excogitatas animorum quorum cibus nugæ sunt, tamen boni qui habentur atque appellantur grammatici, ad aliquam utilitatem referre conantur, quamquam et ipsam vanam et avidam saginæ sæcularis : quanto nos decet esse cautiores, ne illa quæ vera narramus, sine suarum causarum redditione digesta, aut inani suavitate, aut etiam

[1] Gen. i. 31. [2] 1 Tim. i. 5.

perniciosa cupiditate credantur. Non tamen sic asseramus has causas, ut relicto narrationis tractu, cor nostrum et lingua in nodos difficilioris disputationis excurrat; sed ipsa veritas adhibitæ rationis quasi aurum sit gemmarum ordinem ligans, non tamen ornamenti seriem ulla immoderatione perturbans.

Cap. VII

Narratione finita, spes resurrectionis intimanda est, et 11
pro capacitate ac viribus audientis, proque ipsius temporis modulo, adversus vanas irrisiones infidelium de corporis resurrectione tractandum, et futuri ultimi judicii bonitate in bonos, severitate in malos, veritate in omnes; commemoratisque cum detestatione et horrore pœnis impiorum, regnum justorum atque fidelium et superna illa civitas, ejusque gaudium cum desiderio prædicandum est. Tum vero instruenda et animanda est infirmitas hominis adversus tentationes et scandala sive foris sive in ipsa intus Ecclesia: foris adversus gentiles vel Judæos vel hæreticos; intus autem adversus areæ Dominicæ paleam.[1] Non ut contra singula perversorum genera disputetur, omnesque illorum pravæ opiniones propositis quæstionibus refellantur: sed pro tempore brevi demonstrandum est, ita esse prædictum, et quæ sit utilitas tentationum erudiendis fidelibus, et quæ medicina in exemplo patientiæ Dei, qui statuit usque in finem ista permittere. Cum vero adversus eos instruitur, quorum perversæ turbæ corporaliter implent ecclesias, simul etiam præcepta breviter et decenter commemorentur Christianæ atque honestæ conversationis, ne ab ebriosis, avaris, fraudatoribus, aleatoribus, adulteris,

[1] S. Matt. iii. 12.

fornicatoribus, spectaculorum amatoribus, remediorum sacrilegorum alligatoribus, præcantatoribus, mathematicis, vel quarumlibet artium vanarum et malarum divinatoribus, atque hujusmodi ceteris ita facile seducatur, et impunitum sibi fore arbitretur, quia videt multos qui Christiani appellantur, hæc amare et egere et defendere et suadere et persuadere. Quis enim finis præstitutus sit in tali vita perseverantibus, et quam sint in ipsa Ecclesia tolerandi, ex qua in fine separandi sunt, divinorum librorum testimoniis edocendum est. Prænuntiandum est etiam inventurum eum in Ecclesia multos Christianos bonos, verissimos cives cælestis Jerusalem, si esse ipse cœperit. Ad extremum ne spes ejus in homine ponatur, sedulo monendus est: quia neque facile ab homine judicari potest quis homo sit justus; et si facile posset, non ideo nobis proponi exempla justorum, ut ab eis justificemur, sed ut eos imitantes ab eorum justificatore nos quoque justificari sciamus. Hinc enim fiet, quod maxime commendandum est, ut cum ille qui nos audit, immo per nos audit Deum, moribus et scientia proficere cœperit, et viam Christi alacriter ingredi, nec nobis id audeat assignare, nec sibi; sed et se ipsum, et nos, et quoscumque alios diligit amicos, in illo et propter illum diligat, qui eum dilexit inimicum,[1] ut justificans faceret amicum. Hic jam non te puto præceptore indigere, ut cum occupata sunt tempora, vel tua, vel eorum qui te audiunt, breviter agas; cum autem largiora, largius eloquaris: hoc enim nullo admonente ipsa necessitas præcipit.

[1] Rom. v. 10.

Cap. VIII

Sed illud plane non prætereundum est, ut si ad te quis- 12
quam catechizandus venerit liberalibus doctrinis excultus, qui jam decreverit esse Christianus, et ideo venerit ut fiat, difficillimum omnino est ut non multa nostrarum scripturarum litterarumque cognoverit, quibus jam instructus ad sacramentorum participationem tantummodo venerit. Tales enim non eadem hora qua Christiani fiunt, sed ante solent omnia diligenter inquirere, et motus animi sui, cum quibus possunt, communicare atque discutere. Cum his itaque breviter agendum est, et non odiose inculcando quæ norunt, sed modeste perstringendo; ita ut dicamus nos credere quod jam noverint illud atque illud: atque hoc modo cursim enumerare omnia quæ rudibus indoctisque inculcanda sunt: ut etsi quid novit eruditus iste, non tamquam a doctore audiat; et si quid adhuc ignorat, dum ea commemoramus quæ illum nosse jam credimus, discat. Nec ipse sane inutiliter interrogatur, quibus rebus motus sit, ut velit esse Christianus: ut si libris ei persuasum esse videris, sive canonicis, sive utilium tractatorum, de his aliquid in principio loquaris, collaudans eos pro diversitate meritorum canonicæ auctoritatis et exponentium sollertissimæ diligentiæ, maximeque commendans in scripturis canonicis admirandæ altitudinis saluberrimam humilitatem, in illis autem pro sua cujusque facultate aptum superbioribus, et per hoc infirmioribus animis, stilum sonantioris et quasi tornatioris eloquii. Sane etiam exprimendum de illo est, ut indicet quem maxime legerit, et quibus libris familiarius inhæserit, unde

illi persuasum est, ut sociari vellet Ecclesiæ. Quod cum dixerit, tum si nobis noti sunt illi libri, aut ecclesiastica fama saltem accepimus a catholico aliquo memorabili viro esse conscriptos, læti approbemus. Si autem in alicujus hæretici volumina incurrit, et nesciens forte quod vera fides improbat tenuit animo et catholicum esse arbitratur; sedulo edocendus est, prælata auctoritate universalis Ecclesiæ aliorumque doctissimorum hominum et disputationibus et scriptionibus in ejus veritate florentium. Quamquam et illi qui catholici ex hac vita emigrarunt, et aliquid litterarum Christianarum posteris reliquerunt, in quibusdam locis opusculorum suorum, vel non intellecti, vel sicuti est humana infirmitas, minus valentes acie mentis abditiora penetrare, et veri similitudine aberrantes a veritate, præsumtoribus et audacibus fuerunt occasioni ad aliquam hæresim moliendam atque gignendam. Quod mirum non est, cum de ipsis canonicis litteris, ubi omnia sanissime dicta sunt, non quidem aliter accipiendo quædam, quam vel scriptor sensit, vel se ipsa veritas habet: (nam si hoc solum esset, quis non humanæ infirmitati ad corrigendum paratæ libenter ignosceret?) sed id quod perverse ac prave opinati sunt, animositate acerrima et pervicaci arrogantia defensitantes, multi multa perniciosa dogmata concisa communionis unitate pepererunt. Hæc omnia cum illo, qui ad societatem populi Christiani, non idiota, ut aiunt, sed doctorum libris expolitus atque excultus accedit, modesta collatione tractanda sunt: tantum assumta præcipiendi auctoritate, ut caveat præsumtionis errores, quantum ejus humilitas, quæ illum adduxit, jam sentitur admittere. Cetera vero secundum regulas doctrinæ salutaris, sive de fide, quæcumque narranda vel disserenda

sunt, sive de moribus, sive de tentationibus, eo modo percurrendo quo dixi, ad illam supereminentiorem viam[1] omnia referenda sunt.

Cap. IX

Sunt item quidam de scholis usitatissimis grammati- 13
corum oratorumque venientes, quos neque inter idiotas numerare audeas, neque inter illos doctissimos, quorum mens magnarum rerum est exercitata quæstionibus. His ergo qui loquendi arte ceteris hominibus excellere videntur, cum veniunt ut Christiani fiant, hoc amplius quam illis illitteratis impertire debemus, quod sedulo monendi sunt, ut humilitate induti Christiana, discant non contemnere, quos cognoverint morum vitia quam verborum amplius devitare; et cordi casto linguam exercitatam nec conferre audeant, quam etiam præferre consueverant. Maxime autem isti docendi sunt Scripturas audire divinas, ne sordeat eis solidum eloquium, quia non est inflatum; neque arbitrentur carnalibus integumentis involuta atque operta dicta vel facta hominum, quæ in illis libris leguntur, non evolvenda atque aperienda ut intelligantur, sed sic accipienda ut litteræ sonant; deque ipsa utilitate secreti, unde etiam mysteria vocantur, quid valeant ænigmatum latebræ ad amorem veritatis acuendum, decutiendumque fastidii torporem, ipsa experientia probandum est talibus, cum aliquid eis quod in promtu positum non ita movebat, enodatione allegoriæ alicujus eruitur. His enim maxime utile est nosse, ita esse præponendas verbis sententias, ut præponitur animus corpori. Ex quo fit, ut ita malle debeant veriores quam disertiores audire sermones, sicut

[1] I Cor. XII. 31.

malle debent prudentiores quam formosiores habere amicos. Noverint etiam non esse vocem ad aures Dei, nisi animi affectum: ita enim non irridebunt, si aliquos antistites et ministros Ecclesiæ forte animadverterint, vel cum barbarismis et solœcismis Deum invocare, vel eadem verba quæ pronuntiant non intelligere, perturbateque distinguere. Non quia ista minime corrigenda sunt, ut populus ad id quod plane intelligit, dicat Amen: sed tamen pie toleranda sunt ab eis, qui didicerint, ut sono in foro, sic voto in ecclesia bene dici. Itaque forensis illa nonnumquam forte bona dictio, numquam tamen benedictio dici potest. De sacramento autem quod accepturi sunt, sufficit prudentioribus audire quid res illa significet: cum tardioribus autem aliquanto pluribus verbis et similitudinibus agendum est, ne contemnant quod vident.

Cap. X

14 Hic tu fortasse exemplum aliquod sermonis desideras, ut ipso tibi opere ostendam, quomodo facienda sint ista quæ monui. Quod quidem faciam, quantum Domino adjuvante potuero: sed prius de illa hilaritate comparanda, quod pollicitus sum, dicere debeo. Jam enim de ipsis præceptis explicandi sermonis, in catechizando eo qui sic venit ut Christianus fiat, quantum satis visum est, quod promiseram exsolvi. Indebitum quippe est, ut etiam ipse faciam in hoc volumine, quod fieri oportere præcipio. Si ergo fecero, ad cumulum valebit: cumulus autem quo pacto a me superfundi potest, ante quam mensuram debiti explevero? Neque enim te maxime conqueri audivi, nisi quod tibi sermo tuus vilis abjectusque videretur, cum aliquem Christiano nomine imbueres. Hoc autem scio non tam rerum

quæ dicendæ sunt, quibus te satis novi paratum et instructum, neque ipsius locutionis inopia, sed animi tædio fieri; vel illa causa quam dixi, quia magis nos delectat et tenet, quod in silentio mente cernimus, nec inde volumus avocari ad verborum longe disparem strepitum; vel quia etiam cum sermo jucundus est, magis nos libet audire aut legere quæ melius dicta sunt, et quæ sine nostra cura et sollicitudine promuntur, quam ad alienum sensum repentina verba coaptare incerto exitu, sive utrum occurrant pro sententia, sive utrum accipiantur utiliter; vel quia illa quæ rudibus insinuantur, eo quod nobis notissima sunt et provectui nostro jam non necessaria, piget ad ea sæpissime redire, nec in eis tam usitatis et tamquam infantilibus cum aliqua voluptate jam grandiusculus animus graditur. Facit etiam loquenti tædium auditor immobilis, (vel quia non movetur affectu, vel quia nullo motu corporis indicat se intelligere vel sibi placere quæ dicuntur:) non quia humanæ laudis nos esse avidos decet, sed quia ea quæ ministramus Dei sunt; et quanto magis diligimus eos quibus loquimur, tanto magis eis cupimus ut placeant, quæ ad eorum porriguntur salutem: quod si non succedit, contristamur, et in ipso cursu debilitamur et frangimur, quasi frustra operam conteramus. Nonnumquam etiam cum avertimur ab aliqua re, quam desideramus agere, et cujus actio aut delectabat nos, aut magis nobis necessaria videbatur, et cogimur aut jussu ejus quem offendere nolumus, aut aliquorum inevitabili instantia catechizare aliquem, jam conturbati accedimus ad negotium, cui magna tranquillitate opus est, dolentes quod neque ordinem actionum nobis conceditur tenere quem volumus, nec sufficere omnibus possumus: atque ita ex ipsa tristitia sermo procedens minus gratus est,

quia de ariditate mæstitiæ minus exuberat. Aliquando item ex aliquo scandalo mæror pectus obsedit, et tunc nobis dicitur, Veni, loquere huic, Christianus vult fieri. Dicitur enim ab ignorantibus quid nos clausum intus exurat: quibus si affectum nostrum aperire non oportet, suscipimus ingratius quod volunt: et profecto languidus et insuavis ille sermo erit per venam cordis æstuantem fumantemque trajectus. Tot igitur ex causis, quælibet earum serenitatem nostræ mentis obnubilet, secundum Deum sunt quærenda remedia, quibus relaxetur illa contractio, et fervore spiritus exsultemus et jucundemur in tranquillitate boni operis. *Hilarem enim datorem diligit Deus.*[1]

15 Si enim causa illa contristat, quod intellectum nostrum auditor non capit, a cujus cacumine quodam modo descendentes cogimur in syllabarum longe infra distantium tarditate demorari, et curam gerimus quemadmodum longis et perplexis amfractibus procedat ex ore carnis, quod celerrimo haustu mentis imbibitur, et quia multum dissimiliter exit, tædet loqui, et libet tacere: cogitemus quid nobis prærogatum sit ab illo, qui demonstravit nobis exemplum, ut sequamur vestigia ejus.[2] Quantumvis enim differat articulata vox nostra ab intelligentiæ nostræ vivacitate, longe differentior est mortalitas carnis ab æqualitate Dei. Et tamen cum in eadem *forma esset*, *semetipsum exinanivit formam servi accipiens*,[3] *&c.*, usque ad *mortem crucis.* Quam ob causam, nisi quia factus est *infirmis infirmus*, *ut infirmos* lucrificaret?[4] Audi ejus imitatorem alibi etiam dicentem, *Sive enim mente excessimus*, *Deo; sive temperantes sumus*, *vobis. Caritas enim Christi com-*

[1] 2 Cor. ix. 7.
[2] 1 Pet, ii. 21.
[3] Philip. ii. 7.
[4] 1 Cor. ix. 22.

pellit nos judicantes hoc, quia unus pro omnibus mortuus est[1]. Quomodo enim paratus esset impendi pro animabus eorum,[2] si eum pigeret inclinari ad aures eorum? Hinc ergo factus est parvulus in medio nostrum, tamquam nutrix fovens filios suos[3]. Num enim delectat, nisi amor invitet, decurtata et mutilata verba immurmurare? Et tamen optant homines habere infantes, quibus id exhibeant: et suavius est matri minuta mansa inspuere parvulo filio, quam ipsam mandere ac devorare grandiora. Non ergo recedat de pectore etiam cogitatio gallinæ illius[4], quæ languidulis plumis teneros fetus operit, et susurrantes pullos confracta voce advocat; cujus blandas alas refugientes superbi, præda fiunt alitibus. Si enim intellectus delectat in penetralibus sincerissimis, hoc etiam intelligere delectet, quomodo caritas, quanto officiosius descendit in infima, tanto robustius recurrit in intima per bonam conscientiam nihil quærendi ab eis ad quos descendit, præter eorum sempiternam salutem.

Cap. XI

Si autem magis appetimus, ea quæ jam parata sunt et 16
melius dicta legere vel audire, et ideo piget incerto exitu ad tempus coaptare quæ loquimur: tantum a veritate rerum non aberret animus, facile est ut si in verbis auditorem aliquid offenderit, ex ipsa occasione discat, quam sit re intellecta contemnendum, si minus integre, aut si minus proprie sonare potuit, quod ideo sonabat ut res intelligeretur. Quod si humanæ infirmitatis intentio etiam ab ipsa rerum veritate aberraverit: quamquam in catechizandis

2 Cor. v. 13, 14. [2] 2 Cor. xii. 15.
[3] 1 Thess. ii. 7. [4] S. Matt. xxiii. 37.

rudibus, ubi via tritissima tenenda est, difficile potest accidere: tamen ne forte accidat ut etiam hinc offendatur auditor, non aliunde nobis debet videri accidisse, nisi quia Deus experiri nos voluit, utrum cum mentis placiditate corrigamur, ne in defensionem nostri erroris majore præcipitemur errore. Quod si nemo nobis dixerit, nosque et illos qui audierunt omnino latuerit, nullus dolor est, si non fiat iterum. Plerumque autem nos ipsi recolentes quæ dixerimus, reprehendimus aliquid, et ignoramus quomodo cum diceretur acceptum sit, magisque dolemus, quando in nobis fervet caritas, si cum falsum esset, libenter acceptum est. Ideoque opportunitate reperta, sicut nos ipsos in silentio reprehendimus, ita curandum est, ut etiam illi sensim corrigantur, qui non Dei verbis, sed plane nostris in aliquam lapsi sunt falsitatem. Si vero aliqui livore vesano cæci errasse nos gaudent, susurrones, detractores, Deo odibiles[1]; præbeant nobis materiam exercendæ patientiæ cum misericordia, quia et patientia Dei ad pœnitentiam eos adducit. Quid enim est detestabilius, et quod magis thesaurizet iram in die iræ et revelationis justi judicii Dei[2], quam de malo alterius mala diaboli similitudine atque imitatione lætari? Nonnumquam etiam, cum recte omnia vereque dicantur, aut non intellectum aliquid, aut contra opinionem et consuetudinem veteris erroris ipsa novitate asperum, offendit et perturbat audientem. Quod si apparuerit, sanabilemque se præbet, auctoritatum rationumque copia sine ulla dilatione sanandus est. Si autem tacita et occulta offensio est, Dei medicina opitulari potest. At si resiluerit, et curari recusaverit, consoletur nos dominicum illud exemplum, qui offensis hominibus ex verbo suo, et

[1] Rom. i. 30. [2] Rom. ii. 4, 5.

tamquam durum refugientibus, etiam iis qui remanserant ait, *Numquid et vos vultis ire*[1]*?* Satis enim fixum atque immobile debet corde retineri, Jerusalem captivam ab hujus sæculi Babylonia decursis temporibus liberari, nullumque ex illa esse periturum; quia qui perierit, non ex illa erat. *Firmum enim fundamentum Dei stat, habens signaculum hoc: Novit Dominus qui sunt ejus, et recedat ab iniquitate omnis qui nominat nomen Domini*[2]. Ista cogitantes, et invocantes Dominum in cor nostrum, minus timebimus incertos exitus sermonis nostri propter incertos motus auditorum, delectabitque nos etiam ipsa perpessio molestiarum pro misericordi opere, si non in eo nostram gloriam requiramus[3]. Tunc enim est vere opus bonum, cum a caritate jaculatur agentis intentio, et tamquam ad locum suum rediens, rursus in caritate requiescit. Lectio vero quæ nos delectat, aut aliqua auditio melioris eloquii, ut eam promendo sermoni nostro præponere volentes cum pigritia vel tædio loquamur, alacriores nos suscipiet, jucundiorque præstabitur post laborem; et majore fiducia deprecabimur, ut loquatur nobis Deus quomodo volumus, si suscipiamus hilariter ut loquatur per nos quomodo possumus: ita fit ut diligentibus Deum omnia concurrant in bonum.[4]

Cap. XII

Jam vero si usitata et parvulis congruentia sæpe repetere 17
fastidimus: congruamus eis per fraternum, paternum, maternumque amorem, et copulatis cordi eorum etiam nobis nova videbuntur. Tantum enim valet animi com-

[1] S. Joh. vi. 67. [2] 2 Tim. ii. 19.
[3] S. Joh. vii. 18. [4] Rom. viii. 28.

patientis affectus, ut cum illi afficiuntur nobis loquentibus, et nos illis discentibus, habitemus in invicem; atque ita et illi quæ audiunt quasi loquantur in nobis, et nos in illis discamus quodam modo quæ docemus. Nonne accidere hoc solet, cum loca quædam ampla et pulchra, vel urbium vel agrorum, quæ jam nos sæpe videndo sine aliqua voluptate præteribamus, ostendimus eis qui antea numquam viderant, ut nostra delectatio in eorum novitatis delectatione renovetur? Et tanto magis, quanto sunt amiciores: quia per amoris vinculum in quantum in illis sumus, in tantum et nobis nova fiunt quæ vetera fuerunt. Sed si in rebus contemplandis aliquantum profecimus, non volumus eos quos diligimus lætari et stupere, cum intuentur opera manuum hominum; sed volumus eos in ipsam artem consiliumve institutoris adtollere, atque inde exsurgere in admirationem laudemque omnicreantis Dei, ubi amoris fructuosissimus finis est; quanto ergo magis delectari nos oportet, cum ipsum Deum jam discere homines accedunt, propter quem discenda sunt quæcumque discenda sunt; et in eorum novitate innovari, ut si frigidior est solita nostra prædicatio, insolita eorum auditione fervescat? Huc accedit ad comparandam lætitiam, quod cogitamus et consideramus de qua erroris morte in vitam fidei transeat homo. Et si vicos usitatissimos cum benefica hilaritate transimus, quando alicui forte qui errando laboraverat, demonstramus viam: quanto alacrius et cum gaudio majore in doctrina salutari, etiam illa quæ propter nos retexere non opus est, perambulare debemus; cum animam miserandam et erroribus sæculi fatigatam per itinera pacis, ipso qui nobis eam præstitit jubente, deducimus?

Cap. XIII

Sed re vera multum est perdurare in loquendo usque ad 18
terminum præstitutum, cum moveri non videmus audientem: quod sive non audeat, religionis timore constrictus, voce aut aliquo motu corporis significare approbationem suam, sive humana verecundia reprimatur; sive dicta non intelligat, sive contemnat; quando quidem nobis non cernentibus animum ejus incertum est, omnia sermone tentanda sunt, quæ ad eum excitandum et tamquam de latebris eruendum possint valere. Nam et timor nimius atque impediens declarationem judicii ejus, blanda exhortatione pellendus est, et insinuando fraternam societatem verecundia temperanda, et interrogatione quærendum utrum intelligat, et danda fiducia, ut si quid ei contradicendum videtur, libere proferat. Quærendum etiam de illo, utrum hæc aliquando jam audierit, et fortassis eum tamquam nota et pervulgata non moveant; et agendum pro ejus responsione, ut aut planius et enodatius loquamur, aut opinionem contrariam refellamus, aut ea quæ illi nota sunt non explicemus latius, sed breviter complicemus, eligamusque aliqua ex his quæ mystice dicta sunt in sanctis libris, et maxime in ipsa narratione, quæ aperiendo et revelando noster sermo dulcescat. Quod si nimis tardus est, et ab omni tali suavitate absurdus et aversus, misericorditer sufferendus est, breviterque decursis ceteris, ea quæ maxime necessaria sunt, de unitate catholicæ, de tentationibus, de Christiana conversatione propter futurum judicium terribiliter inculcanda sunt, magisque pro illo ad Deum, quam illi de Deo multa dicenda.

19 Sæpe etiam fit, ut qui primo libenter audiebat, vel audiendo vel stando fatigatus, non jam laudans, sed oscitans labia diducat, et se abire velle etiam invitus ostendat. Quod ubi senserimus, aut renovare oportet ejus animum, dicendo aliquid honesta hilaritate conditum et aptum rei quæ agitur, vel aliquid valde mirandum et stupendum, vel etiam dolendum atque plangendum; et magis de ipso, ut propria cura punctus evigilet; quod tamen non offendat ejus verecundiam asperitate aliqua, sed potius familiaritate conciliet: aut oblata sessione succurrere; quamquam sine dubitatione melius fiat, ubi decenter fieri potest, ut a principio sedens audiat; longeque consultius in quibusdam ecclesiis transmarinis non solum antistites sedentes loquuntur ad populum, sed ipsi etiam populo sedilia subjacent, ne quisquam infirmior stando lassatus a saluberrima intentione avertatur, aut etiam cogatur abscedere. Et tamen multum interest, si se quisquam de magna multitudine subtrahat ad reparandas vires, qui jam sacramentorum societate devinctus est; et si ille discedat (quod plerumque inevitabiliter urgetur, ne interiore defectu victus etiam cadat), qui primis sacramentis imbuendus est: et pudore enim non dicit cur eat, et imbecillitate stare non sinitur. Expertus hæc dico: nam fecit hoc quidam, cum eum catechizarem, homo rusticanus, unde magnopere præcavendum esse didici. Quis enim ferat arrogantiam nostram, cum viros fratres nostros, vel etiam, quod majore sollicitudine curandum est, ut sint fratres nostri, coram nobis sedere non facimus; et ipsum Dominum nostrum, cui assistunt Angeli, sedens mulier audiebat[1]? Sane si aut brevis sermo futurus est, aut consessui locus

[1] S. Luc. x. 39.

non est aptus, stantes audiant; sed cum multi audiunt, et non tunc initiandi. Nam cum unus, aut duo, aut pauci, qui propterea venerunt ut Christiani fiant, periculose loquimur stantibus. Tamen si jam sic cœpimus, saltem animadverso auditoris tædio, et offerenda sessio est, immo vero prorsus urgendus ut sedeat, et dicendum aliquid quo renovetur, quo etiam cura, si qua forte irruens eum avocare cœperat, fugiat ex animo. Cum enim causæ incertæ sint, cur jam tacitus recuset audire, jam sedenti aliquid adversus incidentes cogitationes sæcularium negotiorum dicatur, aut hilari, ut dixi, aut tristi modo: ut si ipsæ sunt quæ mentem occupaverant, cedant quasi nominatim accusatæ; si autem ipsæ non sunt, et audiendo fatigatus est, cum de illis tamquam ipsæ sint (quando quidem ignoramus), inopinatum aliquid et extraordinarium, eo modo quo dixi, loquimur, a tædio renovatur intentio. Sed et breve sit, maxime quia extra ordinem inseritur, ne morbum fastidii, cui subvenire volumus, etiam augeat ipsa medicina: et acceleranda sunt cetera, et promittendus atque exhibendus finis propinquior.

Cap. XIV

Si autem confregit animum tuum alterius actionis, cui 20
tamquam magis necessariæ jam suspensus eras, emissio, et propterea tristis insuaviter catechizas: cogitare debes, excepto quod scimus misericorditer nobis agendum esse quidquid cum hominibus agimus, et ex officio sincerissimæ caritatis; hoc ergo excepto, incertum esse quid utilius agamus, et quid opportunius aut intermittamus, aut omnino omittamus. Quia enim merita hominum pro quibus agimus, qualia sint apud Deum non novimus, quid eis ad tempus

expediat aut nulla aut tenuissima et incertissima conjectura suspicamur potius quam comprehendimus. Quapropter res quidem agendas pro nostro captu ordinare debemus: quas eo modo quo statuimus si peragere potuerimus, non ideo gaudeamus quia nobis, sed quia Deo sic eas agi placuit: si autem aliqua inciderit necessitas, qua noster ille ordo turbetur; flectamur facile, ne frangamur; ut quem Deus nostro præposuit, ipse sit noster. Æquius est enim, ut nos ejus quam ut ille nostram voluntatem sequatur: Quia et ordo agendarum rerum, quem nostro arbitrio tenere volumus, ille utique approbandus est, ubi potiora præcedunt. Cur ergo nos dolemus homines a Domino Deo tanto potiore præcedi, ut eo ipso quo nostrum amamus ordinem, inordinati esse cupiamus? Nemo enim melius ordinat quid agat, nisi qui paratior est non agere quod divina potestate prohibetur, quam cupidior agere quod humana cogitatione meditatur. Quia *multæ cogitationes sunt in corde viri, consilium autem Domini manet in æternum.*[1]

21 Si vero ex aliquo scandalo perturbatus animus non valet edere serenum jucundumque sermonem, tantam esse caritatem oportet in eos pro quibus Christus mortuus est, volens eos pretio sanguinis sui ab errorum sæcularium morte redimere; ut hoc ipsum quod nobis tristibus nuntiatur, præsto esse aliquem qui desideret fieri Christianus, ad consolationem illius resolutionemque tristitiæ valere debeat, sicut solent lucrorum gaudia dolorem lenire damnorum. Non enim scandalum nos contristat alicujus, nisi quem perire aut per quem perire infirmum vel credimus vel videmus. Ille igitur qui initiandus

[1] Prov. xix. 21.

advenit dum speratur posse proficere, dolorem deficientis abstergat. Quia et si timor ille suggeritur, ne fiat proselytus filius gehennæ[1], dum multi tales versantur ante oculos, ex quibus oriuntur ea quibus urimur scandala, non ad retardandos nos pertinere debet, sed magis ad excitandos et acuendos: quatenus quem imbuimus moneamus, ut caveat imitationem eorum, qui non ipsa veritate, sed solo nomine Christiani sunt; nec eorum turba commotus, aut sectari velit eos, aut Christum nolit sectari propter eos, et aut nolit esse in Ecclesia Dei ubi illi sunt, aut talis ibi velit esse quales illi sunt. Et nescio quomodo in hujusmodi monitis ardentior sermo est, cui fomitem subministrat præsens dolor: ut non solum pigriores non simus, sed eo ipso dicamus accensius atque vehementius, quod securiores frigidius et lentius diceremus; gaudeamusque nobis occasionem dari, ubi motus animi nostri sine fructificatione non transeat.

Si autem de aliquo errato nostro vel peccato nos **22**
mæstitudo comprehendit, non tantum meminerimus sacrificium Deo spiritum esse contribulatum[2], sed etiam illud, *Quia sicut aqua ignem, sic eleemosyna exstinguit peccatum*[3]. Et, *Quia misericordiam*, inquit, *volo quam sacrificium*[4]. Sicut ergo si periclitaremur incendio, ad aquam utique curreremus, quo posset exstingui, et gratularemur si quis eam de proximo offerret: ita si de nostro fœno aliqua peccati flamma surrexit, et propterea conturbamur, data occasione misericordissimi operis, tamquam de oblato fonte gaudeamus, ut inde illud quod exarserat opprimatur. Nisi forte tam stulti sumus, ut

[1] S. Matt. xxiii. 15. [2] Psal. li. 17.
[3] Eccli. iii. 30. [4] Hos. vi. 6.

alacrius arbitremur cum pane currendum, quo ventrem esurientis impleamus, quam cum verbo Dei, quo mentem istud edentis instruamus. Huc accedit, quia si tantummodo prodesset hoc facere, non facere autem nihil obesset; infeliciter in periculo salutis, non jam proximi, sed nostræ, oblatum remedium sperneremus. Cum vero ex ore Domini tam minaciter sonet, *Serve nequam et piger, dares pecuniam meam nummulariis*[1]*:* quæ tandem dementia est, quoniam peccatum nostrum nos angit, ideo rursus velle peccare, non dando pecuniam dominicam volenti et petenti? His atque hujusmodi cogitationibus et considerationibus depulsa caligine tædiorum, ad catechizandum aptatur intentio, ut suaviter imbibatur, quod impigre atque hilariter de caritatis ubertate prorumpit. Hæc enim non tam ego tibi, quam omnibus nobis dicit ipsa dilectio, quæ *diffusa est in cordibus nostris per Spiritum sanctum, qui datus est nobis*[2].

Cap. XV

23 Sed nunc etiam illud quod prius quam promitterem[3] non debebam, jam fortasse debitum flagitas, ut aliquod sermonis exemplum, tamquam si ego aliquem catechizem, non me pigeat explicare, et intuendum tibi proponere. Quod prius quam faciam, volo cogites aliam esse intentionem dictantis, cum lector futurus cogitatur; et aliam loquentis, cum præsens auditor adtenditur: et in eo ipso aliam in secreto monentis, dum nullus alius qui de nobis judicet præsto est; aliam palam docentis aliquid, cum dissimiliter opinantium circumstat auditus: et in hoc genere aliam, cum docetur unus, ceteri autem tamquam judicantes aut adtestantes

[1] S. Matt. xxv. 26, 27 [2] Rom. v. 5. [3] § 14 *init.*

quæ sibi nota sunt audiunt; aliam cum omnes communiter quid ad eos proferamus exspectant: et rursus in hoc ipso aliam, cum quasi privatim consedetur, ut sermocinatio conseratur; aliam, cum populus tacens unum de loco superiore dicturum suspensus intuetur: multumque interest, et cum ita dicimus, utrum pauci adsint an multi; docti an indocti, an ex utroque genere mixti; urbani an rustici, an hi et illi simul, an populus ex omni hominum genere temperatus sit. Fieri enim non potest, nisi aliter atque aliter afficiant locuturum atque dicturum, et ut sermo, qui profertur, affectionis animi, a quo profertur, quemdam quasi vultum gerat, et pro eadem diversitate diverse afficiat auditores, cum et ipsi se ipsos diverse afficiant invicem præsentia sua. Sed quia de rudibus imbuendis nunc agimus, de me ipso tibi testis sum, aliter atque aliter me moveri, cum ante me catechizandum video eruditum, inertem, civem, peregrinum, divitem, pauperem, privatum, honoratum, in potestate aliqua constitutum, illius aut illius gentis hominem, illius aut illius ætatis aut sexus, ex illa aut illa secta, ex illo aut illo vulgari errore venientem: ac pro diversitate motus mei sermo ipse et procedit et progreditur et finitur. Et quia cum eadem omnibus debeatur caritas, non eadem est omnibus adhibenda medicina: ipsa item caritas alios parturit, cum aliis infirmatur[1]; alios curat ædificare, alios contremiscit offendere; ad alios se inclinat, ad alios se erigit; aliis blanda, aliis severa, nulli inimica, omnibus mater. Et qui non expertus est eadem caritate quod dico, cum videt nos, quia facultas aliqua nobis donata delectat, laudabiliter innotescere in ore multitudinis, inde nos beatos putat: Deus autem, in cujus conspectum intrat *gemitus*

[1] Gal. iv. 19; 1 Cor. ix. 22.

compeditorum[1], videat *humilitatem* nostram *et laborem* nostrum, et dimittat omnia peccata nostra. Quamobrem si quid tibi in nobis placuit, ut aliquam observationem sermonis tui a nobis audire quæreres, melius vivendo et audiendo nos cum hæc agimus, quam legendo cum hæc dictamus, edisceres.

CAP. XVI

24 Sed tamen faciamus aliquem venisse ad nos, qui vult esse Christianus, et de genere quidem idiotarum, non tamen rusticanorum, sed urbanorum, quales apud Carthaginem plures experiri te necesse est: interrogatum etiam utrum propter vitæ præsentis aliquod commodum, an propter requiem quæ post hanc vitam speratur, Christianus esse desiderat, propter futuram requiem respondisse: tali fortasse a nobis instrueretur alloquio.

"DEO gratias, frater: valde tibi gratulor, et gaudeo de te, quod in tantis ac tam periculosis hujus sæculi tempestatibus de aliqua vera et certa securitate cogitasti. Nam et in hac vita homines magnis laboribus requiem quærunt et securitatem, sed pravis cupiditatibus non inveniunt. Volunt enim requiescere in rebus inquietis et non permanentibus: et quia illæ tempore subtrahuntur et transeunt, timoribus et doloribus eos agitant, nec quietos esse permittunt. Sive enim in divitiis velit homo requiescere, magis superbus efficitur, quam securus. An non videmus quam multi eas subito perdiderint, multi etiam propter illas perierint, aut cum eas habere cupiunt, aut cum eis oppressis a cupidioribus auferuntur? Quæ si etiam per totam vitam cum homine permanerent, et non desererent

[1] Psal. (lxxviii.) lxxix. 11; xxv. (xxiv.) 18.

dilectorem suum, ipse illas sua morte desereret. Quanta est enim vita hominis, etiamsi senescat? Aut cum sibi homines optant senectutem, quid aliud optant nisi longam infirmitatem? Sic et honores hujus sæculi, quid sunt nisi typhus et inanitas et ruinæ periculum? Quia sic Scriptura sancta dicit, *Omnis caro fœnum, et claritas hominis ut flos fœni. Fœnum aruit, flos decidit: verbum autem Domini manet in æternum.*[1] Ideo qui veram requiem et veram felicitatem desiderat, debet tollere spem suam de rebus mortalibus et prætereuntibus, et eam collocare in verbo Domini, ut hærens ei quod manet in æternum, etiam ipse cum illo maneat in æternum.

"Sunt etiam homines qui nec divites quærunt esse, nec **25**
ad vanas honorum pompas ambiunt pervenire: sed gaudere et requiescere volunt in popinis et in fornicationibus, et in theatris atque spectaculis nugacitatis quæ in magnis civitatibus gratis habent. Sed sic etiam ipsi aut consumunt per luxuriam paupertatem suam, et ab egestate postea in furta et effracturas, et aliquando etiam in latrocinia prosiliunt, et subito multis et magnis timoribus implentur; et qui in popina paulo ante cantabant, jam planctus carceris somniant. Studiis autem spectaculorum fiunt dæmonibus similes, clamoribus suis incitando homines, ut se invicem cædant, secumque habeant contentiosa certamina qui se non læserunt, dum placere insano populo cupiunt: quos si animadverterint esse concordes, tunc eos oderunt et persequuntur, et tamquam collusores ut fustibus verberentur exclamant, et hanc iniquitatem facere etiam vindicem iniquitatum judicem cogunt; si autem horrendas adversus invicem inimicitias eos exercere cognoverint, (sive

[1] Isa. xl. 6, 7; 1 Pet. i. 24, 25.

sintæ qui appellantur, sive scenici et thymelici, sive aurigæ, sive venatores, quos miseros non solum homines cum hominibus, sed etiam homines cum bestiis in certamen pugnamque committunt,) quo majore adversus invicem discordia furere senserint, eo magis amant et delectantur, et incitatis favent, et faventes incitant, plus adversus se ipsos insanientes ipsi spectatores alter pro altero, quam illi quorum insaniam insani provocant, sed insaniendo spectare desiderant. Quomodo ergo sanitatem pacis tenere animus potest, qui discordiis et certaminibus pascitur? Qualis enim cibus sumitur, talis valetudo consequitur. Postremo quamvis insana gaudia non sint gaudia, tamen qualiacumque sint, et quantumlibet delectet jactantia divitiarum, et tumor honorum, vorago popinarum, et bella theatrorum, et immunditia fornicationum, et prurigo thermarum, aufert omnia ista una febricula, et adhuc viventibus totam falsam beatitudinem subtrahit: remanet inanis et saucia conscientia, Deum sensura judicem, quem noluit habere custodem; et inventura asperum Dominum, quem dulcem Patrem quærere et amare contemsit. Tu autem quia veram requiem quæ post hanc vitam Christianis promittitur[1] quæris, etiam hic eam inter amarissimas vitæ hujus molestias suavem jucundamque gustabis, si ejus qui eam promisit præcepta dilexeris. Cito enim senties dulciores esse justitiæ fructus quam iniquitatis, et verius atque jucundius gaudere hominem de bona conscientia inter molestias, quam de mala inter delicias: quia non sic venisti conjungi Ecclesiæ Dei, ut ex ea temporalem aliquam utilitatem requiras.

[1] Heb. iv. 10; Apoc. xiv. 13.

Cap. XVII

"Sunt enim qui propterea volunt esse Christiani, ut aut 26
promereantur homines a quibus temporalia commoda exspectant, aut quia offendere nolunt quos timent. Sed isti reprobi sunt: et si ad tempus eos portat Ecclesia, sicut area usque ad tempus ventilationis paleam sustinet; si non se correxerint, et propter futuram sempiternam requiem Christiani esse cœperint, in fine separabuntur. Nec sibi blandiantur quod in area possunt esse cum frumento Dei; quia in horreo cum illo non erunt, sed igni debito destinantur. Sunt etiam alii meliore quidem spe, sed tamen non minore periculo, qui jam Deum timent, et non irrident Christianum nomen, nec simulato corde intrant Ecclesiam Dei, sed in ista vita exspectant felicitatem, ut feliciores sint in rebus terrenis, quam illi qui non colunt Deum: ideoque cum viderint quosdam sceleratos et impios ista sæculi prosperitate pollere et excellere, se autem vel minus habere ista vel amittere, perturbantur tamquam sine causa Deum colant, et facile a fide deficiunt.

"Qui autem propter beatitudinem sempiternam et 27
perpetuam requiem, quæ post hanc vitam sanctis futura promittitur, vult fieri Christianus, ut non eat in ignem æternum cum diabolo, sed in regnum æternum intret cum Christo,[1] vere ipse Christianus est; cautus in omni tentatione, ne prosperis rebus corrumpatur, et ne frangatur adversis, et in abundantia bonorum terrenorum modestus et temperans, et in tribulationibus fortis et patiens. Qui etiam proficiendo perveniet ad talem animum, ut plus amet

[1] S. Matt. xxv. 41, 34.

Deum, quam timeat gehennam: ut etiamsi dicat illi Deus, Utere deliciis carnalibus sempiternis, et quantum potes pecca, nec morieris, nec in gehennam mitteris, sed mecum tantummodo non eris; exhorrescat et omnino non peccet, non jam ut in illud quod timebat non incidat, sed ne illum quem sic amat offendat: in quo uno est requies, quam *oculus non vidit, nec auris audivit, nec in cor hominis adscendit*, quam præparavit Deus diligentibus eum.[1]

28 "De qua requie significat Scriptura, et non tacet, quod ab initio mundi ex quo fecit Deus cælum et terram et omnia quæ in eis sunt, sex diebus operatus est, et septimo die requievit. Poterat enim omnipotens et uno momento temporis omnia facere. Non autem laboraverat, ut requiesceret quando *Dixit et facta sunt; mandavit, et creata sunt:*[2] sed ut significaret, quia post sex ætates mundi hujus, septima ætate tamquam septimo die requieturus est in sanctis suis: quia ipsi in illo requiescent post omnia bona opera, in quibus ei servierunt, quæ ipse in illis operatur, qui vocat, et præcipit, et delicta præterita dimittit, et justificat eum qui prius erat impius. Sicut autem cum illi ex dono ejus bene operantur, recte dicitur ipse operari: sic cum in illo requiescunt, recte dicitur ipse requiescere. Nam quod ad ipsum adtinet, pausationem non quærit, quia laborem non sentit. Fecit autem omnia per Verbum suum: et Verbum ejus ipse Christus, in quo requiescunt Angeli et omnes cælestes mundissimi spiritus in sancto silentio. Homo autem peccato lapsus perdidit requiem, quam habebat in ejus divinitate, et recipit eam in ejus humanitate; ideoque opportuno tempore, quo ipse sciebat oportere fieri, homo factus et de femina natus est. A carne quippe

[1] 1 Cor. ii. 9. [2] Psal. cxlviii. 5.

contaminari non poterat, ipse carnem potius mundaturus. Ipsum antiqui sancti venturum in revelatione Spiritus cognoverunt et prophetaverunt:[1] et sic salvi facti sunt credendo quia veniet, sicut nos salvi efficimur credendo quia venit: ut diligeremus Deum, qui sic nos dilexit, ut unicum Filium suum mitteret, qui humilitate nostræ mortalitatis indutus, et a peccatoribus et pro peccatoribus moreretur. Jam enim olim ab ineuntibus sæculis mysterii hujus altitudo præfigurari prænuntiarique non cessat.

Cap. XVIII

"Quoniam Deus omnipotens, et bonus et justus et 29
misericors, qui fecit omnia bona, sive magna sive parva, sive summa sive infima; sive quæ videntur, sicuti sunt cælum et terra et mare, et in cælo sol et luna et cetera sidera, in terra autem et mari arbores et frutices et animalia suæ cujusque naturæ, et omnia corpora vel cælestia vel terrestria; sive quæ non videntur, sicuti sunt spiritus quibus corpora vegetantur et vivificantur: fecit et hominem ad imaginem suam; ut quemadmodum ipse per omnipotentiam suam præest universæ creaturæ, sic homo per intelligentiam suam, qua etiam Creatorem suum cognoscit et colit, præesset omnibus terrenis animalibus. Fecit illi etiam adjutorium feminam:[2] non ad carnalem concupiscentiam, quando quidem nec corruptibilia corpora tunc habebant, ante quam eos mortalitas invaderet pœna peccati; sed ut haberet et vir gloriam de femina,[3] cum ei præiret ad Deum, seque illi præberet imitandum in sanctitate atque pietate; sicut ipse esset gloria Dei, cum ejus sapientiam sequeretur.

[1] 1 Pet. i. 10. [2] Gen. ii. 18. [3] 1 Cor. xi. 7.

30 "Itaque constituit eos in quodam loco perpetuæ beatitudinis, quem appellat Scriptura paradisum; præceptumque illis dedit, quod si non transgrederentur, in illa semper immortalitatis beatitudine permanerent: si autem transgrederentur, supplicia mortalitatis expenderent. Præsciebat autem Deus eos transgressuros: sed tamen quia conditor est et effector omnis boni, magis eos fecit, quando fecit et bestias, ut impleret terram bonis terrenis. Et utique melior est homo etiam peccator, quam bestia. Et præceptum quod non erant servaturi, magis dedit, ut essent inexcusabiles,[1] cum in eos vindicare cœpisset. Quidquid enim homo fecerit, laudabilem in suis factis invenit Deum: si recte egerit, laudabilem invenit per justitiam præmiorum: si peccaverit, laudabilem invenit per justitiam suppliciorum: si peccata confessus ad recte vivendum redierit, laudabilem invenit per misericordiam indulgentiarum. Cur ergo non faceret Deus hominem, quamvis eum peccaturum prænosceret, cum et stantem coronaret, et cadentem ordinaret, et surgentem adjuvaret, semper et ubique ipse gloriosus bonitate, justitia, clementia? maxime quia et illud præsciebat, de propagine mortalitatis ejus futuros sanctos, qui non sibi quærerent, sed Creatori suo gloriam darent, et eum colendo ab omni corruptione liberati, cum angelis sanctis semper vivere et beate vivere mererentur? Qui enim hominibus dedit liberum arbitrium, ut non servili necessitate, sed ingenua voluntate Deum colerent, dedit etiam angelis: et ideo nec angelus, qui cum spiritibus aliis satellitibus suis superbiendo deseruit obedientiam Dei et diabolus factus est, aliquid nocuit Deo, sed sibi. Novit enim Deus ordinare deserentes se animas, et ex earum justa

[1] Rom. i. 10.

miseria inferiores partes creaturæ suæ convenientissimis et congruentissimis legibus admirandæ dispensationis ornare. Itaque nec diabolus aliquid Deo nocuit, quia vel ipse lapsus est, vel hominem seduxit ad mortem: nec ipse homo in aliquo minuit veritatem aut potestatem aut beatitatem Conditoris sui, quia conjugi suæ seductæ a diabolo ad id quod Deus prohibuerat, propria voluntate consensit. Justissimis enim Dei legibus omnes damnati sunt, Deo glorioso per æquitatem vindictæ, ipsi ignominiosi per turpitudinem pœnæ: ut et homo a suo Creatore aversus victus diabolo subderetur, et diabolus homini ad Creatorem suum converso vincendus proponeretur; ut quicumque diabolo usque in finem consentirent, cum illo irent in æterna supplicia; quicumque autem humiliarent se Deo, et per ejus gratiam diabolum vincerent, æterna præmia mererentur.

Cap. XIX

"Neque hoc nos movere debet; quia multi diabolo 31
consentiunt, et pauci Deum sequuntur; quia et frumentum in comparatione palearum valde pauciorem habet numerum. Sed sicut agricola novit quid faciat de ingenti acervo paleæ, sic nihil est Deo multitudo peccatorum, qui novit quid de illis agat, ut administratio regni ejus ex nulla parte turbetur atque turpetur. Nec ideo putandus est vicisse diabolus, quia secum plures, cum quibus a paucis vinceretur, adtraxit. Duæ itaque civitates, una iniquorum, altera sanctorum, ab initio generis humani usque in finem sæculi perducuntur, nunc permixtæ corporibus, sed voluntatibus separatæ, in die vero judicii etiam corpore separandæ. Omnes enim homines amantes superbiam et temporalem dominationem

cum vano typho et pompa arrogantiæ, omnesque spiritus qui talia diligunt, et gloriam suam subjectione hominum quærunt, simul una societate devincti sunt; sed et si sæpe adversum se pro his rebus dimicant, pari tamen pondere cupiditatis in eamdem profunditatem præcipitantur, et sibi morum et meritorum similitudine conjunguntur. Et rursus omnes homines et omnes spiritus humiliter Dei gloriam quærentes, non suam,[1] et eum pietate sectantes, ad unam pertinent societatem. Et tamen Deus misericordissimus, et super impios homines patiens est,[2] et præbet eis pænitentiæ atque correctionis locum.

32 "Nam et quod omnes diluvio delevit, excepto uno justo cum suis, quos in arca servari voluit, noverat quidem quod non se correcturi essent: verumtamen cum per centum annos arca fabricata est, prædicabatur utique eis ira Dei ventura super eos:[3] et si converterentur ad Deum, parceret eis; sicut pepercit postea Ninive civitati agenti pænitentiam, cum ei per prophetam futurum interitum prænuntiasset. Hoc autem facit Deus, etiam illis quos novit in malitia perseveraturos dans pænitendi spatium, ut nostram patientiam exerceat et informet exemplo suo; quo noverimus quantum nos oporteat tolerabiliter malos sustinere, cum ignoremus quales postea futuri sunt, quando ille parcit et sinit eos vivere, quem nihil futurorum latet. Prænuntiabatur tamen etiam diluvii sacramento, quo per lignum justi liberati sunt, futura Ecclesia quam Rex ejus et Deus Christus mysterio suæ crucis ab hujus sæculi submersione suspendit. Neque enim Deus ignorabat, quod etiam ex illis qui fuerant in arca servati, nascituri erant mali, qui faciem

[1] S. Joh. vii. 18. [2] 2 Pet. iii. 9.
[3] Heb. xi. 7; 2 Pet. ii. 5.

terræ iniquitatibus iterum implerent: sed tamen et exemplum futuri judicii dedit, et sanctorum liberationem ligni mysterio prænuntiavit. Nam et post hæc non cessavit repullulare malitia per superbiam et libidines et illicitas impietates, cum homines deserto Creatore suo, non solum ad creaturam quam Deus condidit lapsi sunt, ut pro Deo colerent quod fecit Deus; sed etiam ad opera manuum hominum et ad fabrorum artificia curvaverunt animas suas,[1] ubi de illis turpius diabolus et dæmonia triumpharent; quæ se in talibus figmentis adorari venerarique lætantur, dum errores suos humanis erroribus pascunt.

"Neque tunc sane defuerunt justi, qui Deum pie 33
quærerent, et superbiam diaboli vincerent, cives illius sanctæ civitatis, quos Regis sui Christi ventura humilitas per Spiritum revelata sanavit. Ex quibus Abraham pius et fidelis Dei servus electus est, cui demonstraretur sacramentum Filii Dei,[2] ut propter imitationem fidei omnes fideles omnium gentium filii ejus futuri dicerentur.[3] Ex illo natus est populus, a quo unus Deus verus coleretur, qui fecit cælum et terram: cum ceteræ gentes simulacris et dæmoniis servirent. In eo plane populo multo evidentius futura Ecclesia figurata est. Erat enim ibi multitudo carnalis, quæ propter visibilia beneficia colebat Deum. Erant ibi autem pauci futuram requiem cogitantes et cælestem patriam requirentes, quibus prophetando revelabatur futura humilitas Dei, Regis et Domini nostri Jesu Christi, ut per eam fidem ab omni superbia et tumore sanarentur. Horum sanctorum, qui præcesserunt tempore nativitatem Domini, non solum sermo, sed etiam vita et

[1] Rom. i. 25; Act. App. xvii. 29. [2] Eph. i. 9.
[3] Gal. iii. 7.

conjugia et filii et facta[1] prophetia fuit hujus temporis, quo per fidem passionis Christi ex gentibus congregatur Ecclesia. Per illos sanctos Patriarchas et Prophetas carnali populo Israel, qui postea etiam Judæi appellati sunt, et visibilia beneficia ministrabantur quæ carnaliter a Domino desiderabant, et coercitiones pœnarum corporalium quibus pro tempore terrerentur, sicut eorum duritiæ congruebat. Et in his tamen omnibus mysteria spiritalia significabantur, quæ ad Christum et Ecclesiam pertinerent: cujus Ecclesiæ membra erant etiam illi sancti, quamvis in hac vita fuerint ante quam secundum carnem Christus Dominus nasceretur. Ipse enim unigenitus Dei Filius, Verbum Patris, æquale et coæternum Patri, per quod facta sunt omnia, homo propter nos factus est, ut totius Ecclesiæ tamquam totius corporis caput[2] esset. Sed velut totus homo dum nascitur, etiamsi manum in nascendo præmittat, tamen universo corpori sub capite conjuncta atque compacta est, quemadmodum etiam nonnulli in ipsis Patriarchis ad hujus ipsius rei signum manu præmissa nati sunt:[3] ita omnes sancti qui ante Domini nostri Jesu Christi nativitatem in terris fuerunt, quamvis ante nati sunt, tamen universo corpori, cujus ille caput est, sub capite cohæserunt.

[1] Hos. i. 2, *sq.*; Isa. viii. 1, *sq.*
[2] 1 Cor. xii. 12.
[3] Gen. xxv. 26; xxxviii. 27-30

Cap. XX

"Populus ergo ille delatus in Ægyptum, servivit regi 34
durissimo; et gravissimis laboribus eruditus, quæsivit liberatorem Deum: et missus est eis unus de ipso populo, sanctus Dei servus Moyses, qui in virtute Dei magnis miraculis terrens tunc impiam gentem Ægyptiorum, eduxit inde populum Dei per mare rubrum; ubi discedens aqua viam præbuit transeuntibus: Ægyptii autem cum eos persequerentur, redeuntibus in se fluctibus demersi extincti sunt. Ita quemadmodum per diluvium aquis terra purgata est a nequitia peccatorum, qui tunc in illa inundatione deleti sunt, et justi evaserunt per lignum: sic ex Ægypto exiens populus Dei, per aquas iter invenit, quibus ipsorum hostes consumti sunt. Nec ibi defuit ligni sacramentum. Nam virga percussit Moyses, ut illud miraculum fieret. Utrumque signum est sancti Baptismi, per quod fideles in novam vitam transeunt, peccata vero eorum tamquam inimici delentur atque moriuntur. Apertius autem Christi passio in illo populo figurata est, cum jussi sunt ovem occidere et manducare, et de sanguine ejus postes suos signare, et hoc celebrare omni anno, et appellare Pascha Domini. Manifestissime quippe prophetia de Domino Jesu Christo dicit, quia *tamquam ovis ad immolandum ductus est.*[1] Cujus passionis et crucis signo in fronte hodie tamquam in poste signandus es, omnesque Christiani signantur.

"Inde per desertum populus ille ductus est per quad- 35
raginta annos: accepit etiam legem digito Dei scriptam,[2]

[1] Isa. liii. 7. [2] Exod. xxxi. 18.

quo nomine significatur Spiritus sanctus, sicut in Evangelio manifestissime declaratur.[1] Neque enim Deus forma corporis definitus est, nec sic in illo membra et digiti cogitandi sunt, quemadmodum videmus in nobis: sed quia per Spiritum sanctum dona Dei sanctis dividuntur, ut cum diversa possunt, non tamen discedant a concordia caritatis, in digitis autem maxime apparet quædam divisio, nec tamen ab unitate præcisio, sive propterea, sive propter aliam quamcumque causam Spiritus sanctus appellatus est digitus Dei, non tamen cum hoc audimus humani corporis forma cogitanda est. Accepit ergo ille populus legem digito Dei scriptam in tabulis sane lapideis, ad significandam duritiam cordis illorum,[2] quod legem non erant impleturi. Corporalia quippe dona desiderantes a Domino, magis carnali timore quam spiritali caritate tenebantur: legem autem non implet nisi caritas.[3] Ideo multis sacramentis visibilibus onerati sunt, quo servili jugo premerentur,[4] in observationibus ciborum et in sacrificiis animalium, et in aliis innumerabilibus: quæ tamen signa erant rerum spiritalium ad Dominum Jesum Christum et ad Ecclesiam pertinentium; quæ tunc a paucis sanctis et intelligebantur ad fructum salutis, et observabantur ad congruentiam temporis, a multitudine vero carnalium tantummodo observabantur, non intelligebantur.

36 "Per multa itaque et varia signa rerum futurarum, quas longum est omnes commemorare, et eas nunc in Ecclesia videmus impleri, perductus est ille populus ad terram promissionis, ubi temporaliter carnaliterque regnaret pro modo desiderii sui; quod tamen regnum terrenum regni

[1] S. Luc. xi. 20; S. Matt. xii. 28. [2] S. Matt. xix. 8.
[3] Rom. xiii. 10. [4] Gal. v. 1.

spiritalis imaginem gessit. Ibi Jerusalem condita est famosissima civitas Dei, serviens in signo liberæ civitatis, quæ cælestis Jerusalem[1] dicitur, quod verbum est Hebræum, et interpretatur 'visio pacis.' Cujus cives sunt omnes sanctificati homines qui fuerunt, et qui sunt, et qui futuri sunt; et omnes sanctificati spiritus, etiam quicumque in excelsis cælorum partibus pia devotione obtemperant Deo, nec imitantur impiam diaboli superbiam et angelorum ejus. Hujus civitatis rex est Dominus Jesus Christus, Verbum Dei quo reguntur summi angeli, et Verbum hominem assumens ut eo regerentur et homines, qui simul omnes cum illo in æterna pace regnabunt. Ad hujus Regis præfigurationem in illo terreno regno populi Israel maxime eminuit rex David, de cujus semine secundum carnem[2] veniret verissimus Rex noster Dominus Jesus Christus, *qui est super omnia Deus benedictus in sæcula.*[3] Multa in illa terra promissionis gesta sunt in figuram venturi Christi et Ecclesiæ, quæ in sanctis libris paulatim discere poteris.

Cap. XXI

"Post aliquot tamen generationes ostendit alium typum 37
ad rem maxime pertinentem. Nam captivata est illa civitas, et multa pars ejus educta in Babyloniam. Sicut autem Jerusalem significat civitatem societatemque sanctorum, sic Babylonia significat civitatem societatemque iniquorum, quoniam dicitur interpretari confusio. De quibus duabus civitatibus, ab exordio generis humani usque in finem sæculi permixte temporum varietate curren-

[1] Heb. xii. 22. [2] Rom. i. 3; Gal. iv. 24–26.
[3] Rom. ix. 5.

tibus, et ultimo judicio separandis, paulo ante jam diximus. Illa ergo captivitas Jerusalem civitatis, et ille populus in Babyloniam ductus ad servitutem ire jubetur a Domino per Jeremiam illius temporis prophetam.[1] Et exstiterunt reges Babyloniæ, sub quibus illi serviebant, qui ex eorum occasione commoti quibusdam miraculis cognoscerent et colerent et coli juberent unum verum Deum,[2] qui condidit universam creaturam. Jussi sunt autem et orare pro eis a quibus captivi tenebantur, et in eorum pace pacem sperare, ad gignendos filios et domos ædificandas et plantandos hortos et vineas.[3] Post septuaginta autem annos promittitur eis ab illa captivitate liberatio.[4] Hoc autem totum figurate significabat Ecclesiam Christi in omnibus sanctis ejus, qui sunt cives Jerusalem cælestis, servituram fuisse sub regibus hujus sæculi. Dicit enim et apostolica doctrina, ut *omnis anima sublimioribus potestatibus subdita sit:* et ut *reddantur omnibus omnia, cui tributum tributum, cui vectigal vectigal;*[5] et cetera quæ salvo Dei nostri cultu, constitutionis humanæ principibus reddimus; quando et ipse Dominus, ut nobis hujus sanæ doctrinæ præberet exemplum, pro capite hominis quo erat indutus, tributum solvere non dedignatus est. Jubentur autem etiam servi Christiani et boni fideles dominis suis temporalibus æquanimiter fideliterque servire;[6] quos judicaturi sunt, si usque in finem iniquos invenerint, aut cum quibus æqualiter regnaturi sunt, si et illi ad verum Deum conversi fuerint. Omnibus tamen præcipitur servire humanis potestatibus atque terrenis, quo usque post tempus

[1] Jerem. xxvii. [2] Dan. ii. 47, iii. 29, vi. 26; 1 Esdr. vi. 31.
[3] Jerem. xxix. 5, 6, 7. [4] Jerem. xxv. 12, xxix. 10.
[5] Rom. xiii. 1, 7. [6] Col. iii. 22; Eph. vi. 5.

præfinitum, quod significant septuaginta anni, ab istius sæculi confusione tamquam de captivitate Babyloniæ, sicut Jerusalem liberetur Ecclesia. Ex cujus captivitatis occasione ipsi etiam terreni reges desertis idolis, pro quibus persequebantur Christianos, unum verum Deum et Christum Dominum cognoverunt et colunt, pro quibus apostolus Paulus jubet orari, etiam cum persequerentur Ecclesiam. Sic enim dicit: *Obsecro itaque primum fieri deprecationes, adorationes, interpellationes, gratiarum actiones, pro regibus, pro omnibus hominibus, et omnibus qui in sublimitate sunt, ut securam et tranquillam vitam agamus cum omni pietate et caritate.*[1] Itaque per ipsos data pax est Ecclesiæ, quamvis temporalis, tranquillitas temporalis ad ædificandas spiritaliter domos et plantandos hortos et vineas.[2] Nam et ecce te modo per istum sermonem ædificamus atque plantamus. Et hoc fit per totum orbem terrarum cum pace regum Christianorum, sicut idem dicit Apostolus: *Dei agricultura, Dei ædificatio estis.*[3]

"Et post annos quidem septuaginta, quos mystice 38
prophetaverat Jeremias, ut finem temporum præfiguraret, tamen ut ipsa figura integraretur, facta est in Jerusalem restitutio ædificationis templi Dei: sed quia totum figurate agebatur, non erat firma pax ac libertas reddita Judæis. Itaque postea a Romanis victi sunt, et tributarii facti. Ex illo sane tempore ex quo terram promissionis acceperunt, et reges habere cœperunt, ne in aliquo regum suorum completum esse arbitrarentur quod eis liberator Christus promittebatur, apertius per multas prophetias prophetatus est Christus, non solum ab ipso David in libro Psalmorum,

[1] I Tim. ii. 1, 2. [2] Jerem. xxix. 5.
[3] I Cor. iii. 9.

sed etiam a ceteris et magnis et sanctis Prophetis, usque ad tempus captivitatis in Babyloniam: et in ipsa captivitate fuerunt Prophetæ, qui venturum Dominum Jesum Christum liberatorem omnium prophetarent. Et postea quam templum transactis septuaginta annis restitutum est, tantas pressuras et calamitates a regibus gentium Judæi perpessi sunt, ut intelligerent nondum venisse liberatorem, quem non spiritaliter liberaturum intelligebant, sed pro liberatione carnali desiderabant.

Cap. XXII

39 "Peractis ergo quinque ætatibus sæculi, quarum prima est ab initio generis humani, id est, ab Adam, qui primus homo factus est, usque ad Noe, qui fecit arcam in diluvio, inde secunda est usque ad Abraham, qui pater dictus est omnium quidem gentium, quæ fidem ipsius imitarentur;[1] sed tamen ex propagine carnis suæ futuri populi Judæorum: qui ante fidem Christianam gentium, unus inter omnes omnium terrarum populus unum verum Deum coluit, ex quo populo salvator Christus secundum carnem veniret. Isti enim àrticuli duarum ætatum eminent in veteribus libris: reliquarum autem trium in Evangelio etiam declarantur,[2] cum carnalis origo Domini Jesu Christi commemoratur. Nam tertia est ab Abraham usque ad David regem: quarta a David usque ad illam captivitatem, qua populus Dei in Babyloniam transmigravit: quinta ab illa transmigratione usque ad adventum Domini nostri Jesu Christi; ex cujus adventu sexta ætas agitur: ut jam spiritalis gratia, quæ paucis tunc Patriarchis et Prophetis

[1] Gal. iii. 7. [2] S. Matt. i. 17.

nota erat, manifestaretur omnibus gentibus: ne quisquam Deum nisi gratis coleret, non visibilia præmia servitutis suæ et præsentis vitæ felicitatem, sed solam vitam æternam, in qua ipso Deo frueretur, ab illo desiderans; ut hac sexta ætate mens humana renovetur ad imaginem Dei, sicut sexta die homo factus est ad imaginem Dei. Tunc enim et lex impletur, dum non cupiditate rerum temporalium, sed caritate illius qui præcepit, fiunt quæcumque præcepit. Quis autem non redamare affectet justissimum et misericordissimum Deum, qui prior sic amavit[1] injustissimos et superbissimos homines, ut propter eos mitteret unicum Filium,[2] per quem fecit omnia, qui non sui mutatione, sed hominis assumtione homo factus, non solum cum eis vivere, sed etiam pro eis et ab eis posset occidi?

"Itaque novum testamentum hereditatis sempiternæ manifestans, in quo renovatus homo per gratiam Dei ageret novam vitam,[3] hoc est vitam spiritalem; ut vetus ostenderet primum, in quo carnalis populus agens veterem hominem, exceptis paucis intelligentibus Patriarchis et Prophetis et nonnullis latentibus sanctis, carnaliter vivens carnalia præmia desiderabat a Domino Deo, et in figura spiritalium bonorum accipiebat: omnia ergo bona terrena contemsit homo factus Dominus Christus, ut contemnenda monstraret; et omnia terrena sustinuit mala, quæ sustinenda præcipiebat: ut neque in illis quæreretur felicitas, neque in istis infelicitas timeretur. Natus enim de matre, quæ quamvis a viro intacta conceperit semperque intacta permanserit, virgo concipiens, virgo pariens, virgo

[1] 1 Ep. S. Joh. iv. 19.
[2] 1 Ep. S. Joh. iv. 9: S. Joh. iii. 16.
[3] Rom. vi. 4.

moriens, tamen fabro desponsata erat, omnem typhum carnalis nobilitatis exstinxit. Natus etiam in civitate Bethleem, quæ inter omnes Judææ civitates ita erat exigua,[1] ut hodieque villa appelletur, noluit quemquam de cujusquam terrenæ civitatis sublimitate gloriari. Pauper etiam factus[2] est cujus sunt omnia, et per quem creata sunt omnia:[3] ne quisquam cum in eum crederet, de terrenis divitiis auderet extolli. Noluit rex ab hominibus fieri; quia humilitatis ostendebat viam miseris, quos ab eo superbia separaverat: quamvis sempiternum ejus regnum universa creatura testetur. Esurivit qui omnes pascit, sitivit per quem creatur omnis potus, et qui spiritaliter panis est esurientium fonsque sitientium:[4] ab itinere terrestri fatigatus est, qui se ipsum nobis viam fecit in cælum:[5] velut obmutuit et obsurduit coram convicantibus,[6] per quem mutus locutus est et surdus audivit: vinctus est, qui de infirmitatum vinculis solvit: flagellatus est, qui omnium dolorum flagella de hominum corporibus expulit: crucifixus est, qui cruciatus nostros finivit: mortuus est, qui mortuos suscitavit. Sed et resurrexit numquam moriturus, ne ab illo quisquam sic disceret mortem contemnere, quasi numquam victurus.

Cap. XXIII

41 "Inde confirmatis discipulis, conversatus cum eis quadraginta diebus, eisdem spectantibus adscendit in cælum; et completis a resurrectione quinquaginta diebus misit eis

[1] Mic. v. 2. [2] 2 Cor. viii. 9.
[3] Col. i. 16. [4] S. Joh. vi. 51; iv. 10.
[5] S. Joh. xiv. 6. [6] Isa. liii. 7.

Spiritum sanctum (promiserat enim), per quem diffusa caritate in cordibus eorum,[1] non solum sine onere, sed etiam cum jucunditate legem possent implere. Quæ data est Judæis in decem præceptis, quod appellant Decalogum. Quæ rursus ad duo rediguntur, ut diligamus Deum ex toto corde, ex tota anima, ex tota mente; et diligamus proximum sicut nos ipsos. Nam in his duobus præceptis totam legem prophetasque pendere, ipse Dominus et dixit in Evangelio,[2] et suo manifestavit exemplo. Nam et populus Israel ex die quo primum pascha in imagine celebrarunt ovem occidentes et manducantes, cujus sanguine postes eorum ad salutis tutelam signati sunt; ex ipso ergo die quinquagesimus dies impletus est,[3] et legem acceperunt scriptam digito Dei, quo nomine jam diximus significari Spiritum sanctum: sicut post Domini passionem et resurrectionem, quod est verum pascha, quinquagesimo die ipse Spiritus sanctus discipulis missus est: non jam lapideis tabulis corda dura significans; sed cum essent unum in locum congregati in ipsa Jerusalem, factus est subito de cælo sonus, quasi ferretur flatus vehemens, et visæ sunt illis linguæ divisæ quasi ignis, et cœperunt linguis loqui, ita ut omnes, qui ad illos venerant, suam linguam quisque cognosceret: (ad illam enim civitatem ex omni terra conveniebant Judæi, quacumque dispersi erant, et diversas linguas gentium diversarum didicerant): deinde cum tota fiducia Christum prædicantes, in ejus nomine multa signa faciebant, ita ut quemdam mortuum transeunte Petro umbra ejus tetigerit, et resurrexerit.

"Sed cum viderent Judæi tanta signa fieri in ejus nomine, quem partim per invidiam, partim per errorem[4]

[1] Rom. v. 5. [2] S. Matt. xxii. 40. [3] Exod. xii. 3; xix. 1. [4] Act. iii. 17.

crucifixerunt, alii irritati sunt ad persequendos prædicatores ejus Apostolos, alii vero id ipsum amplius admirantes, quod in ejus nomine, quem veluti a se oppressum et victum riserant, tanta miracula fierent, pænitendo conversi crediderunt in eum millia Judæorum. Non erant jam illi temporalia beneficia terrenumque regnum desiderantes a Deo, nec promissum regem Christum carnaliter exspectantes; sed immortaliter intelligentes et diligentes eum, qui pro ipsis ab ipsis tanta mortaliter pertulit, et eis usque ad sui sanguinis peccata donavit, et immortalitatem a se sperandam et desiderandam exemplo suæ resurrectionis ostendit. Itaque jam veteris hominis terrena desideria mortificantes, et spiritalis vitæ novitate flagrantes, sicut præceperat in Evangelio Dominus,[1] vendebant omnia quæ habebant, et pretia rerum suarum ante pedes Apostolorum ponebant, ut ipsi distribuerent unicuique, sicut cuique opus erat: viventesque in Christiana dilectione concorditer, non dicebant aliquid suum, sed erant illis omnia communia, et anima et cor unum in Deum. Deinde etiam ipsi a Judæis, carnalibus civibus carnis suæ persecutionem passi atque dispersi sunt, ut latius Christus eorum dispersione prædicaretur, et imitarentur etiam ipsi patientiam Domini sui: quia qui eos mansuetus passus fuerat, mansuefactos pro se pati jubebat.[2]

43 "Ex ipsis sanctorum persecutoribus fuerat etiam apostolus Paulus, et in Christianos maxime sæviebat: sed postea credens et apostolus factus, missus est ut gentibus Evangelium prædicaret, graviora perpessus pro nomine Christi, quam fecerat contra nomen Christi. Ecclesias

[1] S. Matt. xix. 21; S. Luc. xii. 33.
[2] Heb. xii. 3; Act. xiii. 18.

autem constituens per omnes gentes qua Evangelium seminabat, impense præcipiebat, ut quoniam ipsi ex idolorum cultu venientes, et ad unum Deum colendum rudes, non facile poterant rebus suis venditis et distributis servire Deo, oblationes facerent[1] in pauperes sanctorum qui erant in ecclesiis Judææ, quæ Christo crediderant: ita illos tamquam milites, illos autem tamquam stipendiarios provinciales apostolica doctrina constituit; inserens eis Christum velut lapidem angularem,[2] sicut per prophetam prænuntiatus erat, in quo ambo quasi parietes de diverso venientes, de Judæis videlicet atque gentibus, germana caritate copularentur. Sed postea graviores et crebriores persecutiones ex incredulis gentibus adversus Christi Ecclesiam surrexerunt, et implebatur in dies singulos verbum Domini prædicentis, *Ecce ego mitto vos velut oves in medio luporum*.[3]

Cap. XXIV

"Sed illa vitis quæ per orbem terrarum, sicut de illa 44
prophetatum et ab ipso Domino prænuntiatum erat, fructuosos palmites diffundebat, tanto pullulabat amplius, quanto uberiore martyrum sanguine rigabatur. Quibus per omnes terras innumerabiliter pro fidei veritate morientibus, etiam ipsa persequentia regna cesserunt, et ad Christum cognoscendum atque venerandum fracta superbiæ cervice conversa sunt. Oportebat autem ut eadem vitis, sicut a Domino idemtidem prædictum erat, putaretur, et ex ea præciderentur infructuosa sarmenta, quibus hæreses et

[1] Act. xi. 29, 30; xxiv. 17; Rom. xv. 25–27.
[2] Isa. xxviii. 16; Eph. ii. 20; Psal. cxviii. 22.
[3] S. Matt. x. 16.

schismata per loca facta sunt, sub Christi nomine, non ipsius gloriam, sed suam quærentium, per quorum adversitates magis magisque exerceretur Ecclesia et probaretur atque illustraretur et doctrina ejus et patientia.

45 "Omnia ergo hæc, sicut tanto ante prædicta legimus,
16 sic et facta cognoscimus: et quemadmodum primi Christiani, quia nondum ista provenisse videbant, miraculis movebantur ut crederent; sic nos quia omnia ista ita completa sunt, sicut ea in libris legimus, qui longe ante quam hæc implerentur conscripti sunt, ubi omnia futura dicebantur, et præsentia jam videntur, ædificamur ad fidem, ut etiam illa quæ restant, sustinentes et perseverantes in Domino, sine dubitatione ventura credamus. Si quidem adhuc tribulationes futuræ in eisdem Scripturis leguntur, et ipse ultimus judicii dies, ubi omnes cives ambarum illarum civitatum receptis corporibus surrecturi sunt, et rationem vitæ suæ ante tribunal Christi judicis reddituri.[1] Veniet enim in claritate potestatis, qui prius in humilitate humanitatis venire dignatus est; et omnes pios ab impiis segregabit: non tantum eis qui in eum credere omnino noluerunt, sed etiam eis qui frustra et infructuose crediderunt in eum; illis daturus regnum secum æternum, illis autem pœnam æternam cum diabolo. Sed sicut nullum gaudium rerum temporalium ex aliqua parte simile potest inveniri gaudio vitæ æternæ, quam sancti accepturi sunt: ita nullus cruciatus pœnarum temporalium potest sempiternis iniquorum cruciatibus comparari.

[1] S. Matt. xxv. 31.

Cap. XXV

"Itaque frater confirma te ipsum in ejus nomine atque 46
adjutorio cui credis, adversus linguas eorum qui fidem nostram irrident, de quibus diabolus seductoria verba loquitur, maxime volens irridere fidem resurrectionis. Sed ex te ipso crede futurum te esse cum fueris, quando cum ante non fueris, nunc esse te vides. Ubi enim erat ista moles corporis tui et ista forma membrorumque compago ante paucos annos, prius quam natus, vel etiam prius quam in matris utero conceptus esses, ubi erat hæc moles et hæc statura corporis tui?[1] Nonne de occultis hujus creaturæ secretis, Domino Deo invisibiliter formante, processit in lucem, certisque ætatum incrementis in istam magnitudinem formamque surrexit? Numquid ergo difficile est Deo, qui etiam aggeres nubium ex occulto in momento contrahit, et contegit cælum in ictu temporis, reddere istam quantitatem corporis tui sicut erat, qui eam facere potuit sicut non erat? Crede ergo fortiter et inconcusse, quia omnia, quæ videntur quasi pereundo humanis oculis subtrahi, salva et integra sunt omnipotentiæ Dei: qui ea cum voluerit, sine ulla mora et difficultate reparabit, ea dumtaxat quæ justitia ejus reparanda esse judicat: ut in his corporibus reddant homines factorum suorum rationem, in quibus ea fecerunt; et in his mereantur aut commutationem cælestis incorruptionis pro meritis pietatis, aut corruptibilem corporis conditionem pro meritis iniquitatis, non quæ morte solvatur, sed quæ materiam sempiternis doloribus præbeat.

[1] Psal. (cxxxviii.) cxxxix. 13-16.

47 "Fuge ergo per immobilem fidem et mores bonos, fuge frater illa tormenta, ubi nec tortores deficiunt, nec torti moriuntur; quibus sine fine mors est, non posse in cruciatibus mori. Et exardesce amore atque desiderio sempiternæ vitæ sanctorum, ubi nec operosa erit actio, nec requies desidiosa: laus erit Dei sine fastidio, sine defectu: nullum in animo tædium, nullus labor in corpore; nulla indigentia, nec tua cui subveniri desideres, nec proximi cui subvenire festines. Omnes deliciæ Deus erit et satietas sanctæ civitatis in illo et de illo sapienter beateque viventis. Efficiemur enim, sicut ab illo promissum speramus et exspectamus, æquales angelis Dei,[1] et cum eis pariter illa Trinitate perfruemur jam per speciem, in qua nunc per fidem ambulamus.[2] Credimus enim quod non videmus,[3] ut ipsis meritis fidei etiam videre quod credimus et inhærere mereamur: ut æqualitatem Patris et Filii et Spiritus sancti, et ipsius Trinitatis unitatem, quomodo sint hæc tria unus Deus, non jam verbis fidei et strepentibus syllabis personemus, sed contemplatione purissima et ardentissima in illo silentio sorbeamus.

48 "Hæc tene fixa in corde tuo, et invoca Deum cui credis, ut tueatur te adversus tentationes diaboli: et esto cautus, ne tibi aliunde hostis ille subrepat, qui ad solatium malevolentissimum damnationis suæ, cum quibus damnetur inquirit. Non enim per eos solos qui Christianum nomen oderunt, et dolent eo nomine occupatum esse orbem terrarum, et adhuc simulacris et dæmoniorum curiositatibus servire desiderant, audet ille tentare Christianos: sed etiam per eos quos paulo ante commemoravimus, de unitate

[1] S. Luc. xx. 36. [2] 2 Cor. v. 7.
[3] S. Joh. xx. 29.

Ecclesiæ, velut putata vite, præcisos, qui hæretici vel schismatici dicuntur, conatur etiam id quidem interdum. Sed tamen id etiam aliquando conatur et per Judæos tentare, atque seducere. Sed maxime cavendum est, ne per homines qui sunt in ipsa Catholica Ecclesia, quos velut paleam usque ad tempus ventilationis suæ sustinet, unusquisque tentetur et decipiatur. Propterea enim Deus patiens est in illos, ut et suorum electorum fidem atque prudentiam per illorum perversitatem exercendo confirmet; et quia de numero eorum multi proficiunt, et ad placendum Deo miserati animas suas[1] magno impetu convertuntur. Non enim omnes sibi per patientiam Dei thesaurizant iram in die iræ justi judicii ejus:[2] sed multos eadem omnipotentis patientia perducit ad saluberrimum pænitentiæ dolorem.[3] Quod donec fiat, exercetur per eos illorum qui jam rectam viam tenent, non solum tolerantia, sed etiam misericordia. Multos ergo visurus es ebriosos, avaros, fraudatores, aleatores, adulteros, fornicatores, remedia sacrilega sibi alligantes, præcantatoribus et mathematicis vel quarumlibet impiarum artium divinatoribus deditos. Animadversurus etiam quod illæ turbæ impleant ecclesias per dies festos Christianorum, quæ implent et theatra per dies sollemnes Paganorum; et hæc videndo ad imitandum tentaberis. Et quid dicam, videbis, quod etiam nunc jam utique nosti: non enim nescis multos qui appellantur Christiani hæc omnia mala operari, quæ breviter commemoravi. Et aliquando fortasse graviora facere homines non ignoras, quos nosti appellari Christianos. Sed si hoc animo venisti, ut quasi securus talia facias, multum erras:

[1] Cf. Eccli. xxx. 24. [2] Rom. ii. 5.
[3] 2 Cor. vii. 10.

nec tibi proderit nomen Christi, cum cœperit ille severissime judicare, qui prius dignatus est misericordissime subvenire. Prædixit enim ista, et ait in Evangelio, *Non omnis qui dicit mihi, Domine, Domine, intrabit in regnum cælorum, sed is qui facit voluntatem Patris mei. Multi dicent mihi in illa die, Domine, Domine, in nomine tuo manducavimus et bibimus.*[1] Omnibus ergo qui in talibus operibus perseverant, damnatio finis est. Cum ergo videris multos non solum hæc facere, sed etiam defendere atque suadere, tene te ad legem Dei, et non sequaris prævaricatores ejus. Non enim secundum illorum sensum, sed secundum illius veritatem judicaberis.

49 "Conjungere bonis, quos vides amare tecum Regem tuum. Multos enim inventurus es, si et tu talis esse cœperis. Nam si in spectaculis cum illis esse cupiebas et eis inhærere, qui tecum vel aurigam, vel venatorem, vel aliquem histrionem simul amabant; quanto magis te delectare debet eorum conjunctio, qui tecum amant Deum, de quo numquam erubescet amator ejus, quia non solum ipse non potest vinci, sed etiam dilectores suos reddet invictos! Nec tamen etiam in ipsis bonis, qui te vel præcedunt vel tibi comitantur ad Deum, spem tuam collocare debes, quia nec in te ipso debes, quantumcumque profeceris, sed in illo qui eos et te justificando tales facit. Securus es enim de Deo, quia non mutatur: de homine autem nemo prudenter securus est. Sed si illos qui nondum justi sunt, amare debemus ut sint; quanto ardentius qui jam sunt, amandi sunt. Sed aliud est diligere hominem, aliud spem ponere in homine; tantumque interest, ut illud Deus jubeat, hoc prohibeat. Si autem aliquas vel insultationes

[1] S. Matt. vii. 21, 22.

vel tribulationes pro nomine Christi passus non defeceris a fide, nec a bona via deviaveris, majorem mercedem accepturus es: qui autem in his diabolo cesserint, etiam minorem perdunt. Sed humilis esto Deo, ut non te permittat tentari ultra vires tuas."

Cap. XXVI

His dictis interrogandus est, an hæc credat, atque obser- 50
vare desideret. Quod cum responderit, sollemniter utique signandus est et Ecclesiæ more tractandus. De sacramento sane quod accipit, cum ei bene commendatum fuerit, signacula quidem rerum divinarum esse visibilia, sed res ipsas invisibiles in eis honorari; nec sic habendam esse illam speciem benedictione sanctificatam, quemadmodum habetur in usu quolibet: dicendum etiam quid significet et sermo ille quem audivit, quid in illo condiat, cujus illa res similitudinem gerit. Deinde monendus est ex hac occasione, ut si quid etiam in Scripturis audiat quod carnaliter sonet, etiamsi non intelligit, credat tamen spiritale aliquid significari, quod ad sanctos mores futuramque vitam pertineat. Hoc autem ita breviter discit, ut quidquid audierit ex libris canonicis quod ad dilectionem æternitatis et veritatis et sanctitatis, et ad delectionem proximi referre non possit, figurate dictum vel gestum esse credat; atque ita conetur intelligere, ut ad illam geminam referat dilectionem. Ita sane ut proximum non carnaliter intelligat, sed omnem qui cum eo in illa sancta civitate potest esse, sive jam, sive nondum appareat: et ut de nullius hominis correctione desperet, quem patientia Dei videt vivere, non ob aliud, sicut Apostolus ait, nisi ut adducatur ad pænitentiam.[1]

[1] Rom. ii. 4.

51 Si longus tibi videtur iste sermo, quo tamquam praesentem rudem hominem instruxi, licet ea tibi dicere brevius, longiorem tamen esse debere non puto: quamquam multum interest, quid res ipsa cum agitur moneat, et quid auditorum præsentia non solum ferre, sed etiam desiderare se ostendat. Cum autem celeritate opus est, vide quam facile explicari tota res possit. Fac rursus adesse aliquem, qui velit esse Christianus: ergo et interrogatum, illud quod superior respondisse; quia et si non hoc respondet, hoc eum respondere debuisse dicendum est. Deinde hoc modo et cetera contexenda.

52 "Vere, frater, illa magna et vera beatitudo est, quæ in futuro sæculo sanctis promittitur. Omnia vero visibilia transeunt, et omnis hujus sæculi pompa et deliciæ et curiositas interibunt,[1] et secum ad interitum trahunt amatores suos. A quo interitu, hoc est, pœnis sempiternis Deus misericors volens homines liberare, si sibi ipsi non sint inimici, et non resistant misericordiæ Creatoris sui, misit unigenitum Filium suum, hoc est, Verbum suum æquale sibi, per quod condidit omnia. Et manens quidem in divinitate sua, et non recedens a Patre, nec in aliquo mutatus, assumendo tamen hominem,[2] et in carne mortali hominibus apparendo venit ad homines: ut quemadmodum per unum hominem qui primus factus est, id est Adam, mors intravit in genus humanum,[3] quia consensit mulieri suæ seductæ a diabolo, ut præceptum Dei transgrederentur; sic per unum hominem qui etiam Deus est Dei Filius, Jesum Christum, deletis omnibus peccatis præteritis, credentes in eum omnes in æternam vitam ingrederentur.

[1] 1 Ep. Joh. ii. 16, sq. [2] Phil. ii. 6, sq.
[3] Rom. v. 12–17.

Cap. XXVII

"Omnia enim quæ nunc vides in Ecclesia Dei, et sub 53
Christi nomine per totum orbem terrarum geri, ante sæcula jam prædicta sunt, et sicut ea legimus, ita et videmus; et inde ædificamur in fidem. Factum est aliquando diluvium per totam terram, ut peccatores delerentur: et tamen illi qui evaserunt in arca, sacramentum futuræ Ecclesiæ demonstrabant, quæ nunc in fluctibus sæculi natat, et per lignum crucis Christi a submersione liberatur. Prædictum est Abrahæ fideli servo Dei, uni homini, quod de illo esset populus nasciturus, qui coleret unum Deum inter ceteras gentes quæ idola colebant: et omnia quæ illi populo ventura prædicta sunt, sic evenerunt ut prædicta sunt. Prophetatus est in illo populo etiam Christus Rex omnium sanctorum et Deus venturus ex semine ipsius Abraham secundum carnem, quam assumsit, ut omnes etiam filii essent Abrahæ,[1] qui fidem ejus imitarentur; et sic est factum: natus est Christus de Maria virgine, quæ ex illo genere fuit. Prædictum est per Prophetas quod in cruce passurus esset[2] ab eodem populo Judæorum, de cujus genere secundum carnem veniebat; et sic est factum. Prædictum est quod resurrecturus esset; resurrexit: et secundum ipsa prædicta Prophetarum adscendit in cælum, et discipulis suis Spiritum sanctum misit.[3] Prædictum est non solum a Prophetis, sed etiam ab ipso Domino Jesu Christo, quod Ecclesia ejus per universum orbem terrarum esset futura, per sanctorum martyria passionesque dissemi-

[1] Gal. iii. 7. [2] Isa. liii. 4; Zech. xii. 10.
[3] Isa. ii. 1, sq.; Mic. iv. 1, sq.

nata; et tunc prædictum, quando adhuc nomen ejus et latebat gentes, et ubi notum erat irridebatur: et tamen in virtutibus miraculorum ejus, sive quæ per se ipse, sive quæ per servos suos fecit, dum annuntiantur hæc et creduntur, jam videmus quod prædictum est esse completum, regesque ipsos terræ, qui antea persequebantur Christianos, jam Christi nomini subjugatos. Prædictum est etiam quod schismata et hæreses ex ejus Ecclesia essent exituræ, et sub ejus nomine per loca ubi possent, suam, non Christi, gloriam quæsituræ; et ista completa sunt.

54 "Numquid ergo illa quæ restant non sunt ventura? Manifestum est quia sicut ista prædicta venerunt, sic etiam illa ventura sunt, quæcumque tribulationes justorum adhuc restant, et judicii dies, qui separabit omnes impios a justis in resurrectione mortuorum, et non solum eos qui sunt extra Ecclesiam, sed etiam ipsius Ecclesiæ paleas, quas oportet usque ad novissimam ventilationem patientissime sufferat, ad ignem debitum segregabit. Qui autem irrident resurrectionem, putantes quod caro ista quia putrescit, resurgere non potest, ad pœnas in ea resurrecturi sunt: et ostendet eis Deus, quia qui potuit hæc corpora facere ante quam essent, potest ea in momento restituere[1] sicut erant. Omnes autem fideles regnaturi cum Christo, ita resurgent in eodem corpore, ut etiam commutari mereantur ad incorruptionem angelicam:[2] ut fiant æquales angelis Dei,[3] sicut Dominus ipse promisit; et laudent eum sine aliquo defectu et sine aliquo fastidio, semper viventes in illo et de illo, cum tali gaudio et beatitudine, quali nec dici nec cogitari ab homine potest[4].

[1] I Cor. xv. 52.
[2] S. Matt. xxii 30
[3] S. Luc. xx. 36.
I Cor. ii. 9.

"Tu itaque credens ista, cave tentationes; (quia diabolus quærit qui secum pereant:) ut non solum per eos qui extra Ecclesiam sunt, sive pagani, sive Judæi, sive hæretici, non te hostis ille seducat; sed etiam quos in ipsa Ecclesia Catholica videris male viventes, aut immoderatos voluptatibus ventris et gutturis, aut impudicos, aut vanis curiositatibus vel illicitis deditos, sive spectaculorum, sive remediorum aut divinationum diabolicarum, sive in pompa et typho avaritiæ atque superbiæ, sive in aliqua vita quam lex damnat et punit, non eos imiteris: sed potius conjungaris bonis, quos inventurus es facile, si et tu talis fueris; ut simul colatis et diligatis Deum gratis: quia totum præmium nostrum ipse erit, ut in illa vita bonitate ejus et pulcritudine perfruamur. Sed amandus est, non sicut aliquid quod videtur oculis; sed sicut amatur sapientia, et veritas, et sanctitas, et justitia, et caritas, et si quid aliud tale dicitur: non quemadmodum sunt ista in hominibus; sed quemadmodum sunt in ipso fonte incorruptibilis et incommutabilis sapientiæ. Quoscumque ergo videris hæc amare, illis conjungere, ut per Christum qui homo factus est, ut esset Mediator Dei et hominum,[1] reconcilieris Deo. Homines autem perversos, etiamsi intrent parietes ecclesiæ, non eos arbitreris intraturos in regnum cælorum: quia suo tempore separabuntur, si se in melius non commutaverint. Homines ergo bonos imitare, malos tolera, omnes ama: quoniam nescis quid cras futurus sit qui hodie malus est. Nec eorum ames injustitiam; sed ipsos ideo ama, ut apprehendant justitiam: quia non solum dilectio Dei nobis præcepta est, sed etiam dilectio proximi, in quibus duobus præceptis tota lex pendet et prophetæ.[2] Quam non implet

[1] 1 Tim. ii. 5. [2] S. Matt. xxii. 37, 39.

nisi qui donum acceperit Spiritum sanctum, Patri et Filio utique æqualem ; quia ipsa Trinitas Deus est : in quo Deo spes omnis ponenda est. In homine non est ponenda, qualiscumque ille fuerit. Aliud est enim ille a quo justificamur, aliud illi cum quibus justificamur. Non autem solum per cupiditates diabolus tentat, sed etiam per terrores insultationum et dolorum et ipsius mortis. Quidquid autem homo passus fuerit pro nomine Christi, et pro spe vitæ æternæ, et permanens toleraverit, major ei merces dabitur : quod si cesserit diabolo, cum illo damnabitur. Sed opera misericordiæ cum pia humilitate impetrant a Domino, ut non permittat servos suos tentari plus quam possunt sustinere.[1]

[1] 1 Cor. x. 13.

NOTES

THEORETICAL DIVISION OF THE SUBJECT

Chapters I.–XIV

Chapter I

§§ 1, 2. *Deogratias, a deacon of Carthage, has asked for counsel as to the best method of catechising the unlearned: what should be the substance, and what the manner of address.*

§ 1

1 **catechizandis**: See Appendix ii.

2 **quod tibi usui esset,** 'to be of service to you.'

Dixisti quod . . . . adducuntur, 'that persons are brought.' Classical construction would be acc. and infin.

6 **et doctrina . . . sermonis,** abl. of cause coupled to *eo* (*quod*), 'owing to your thorough instruction in the faith, and the charm of your discourse.''

7 **angustias pati . . . quo pacto,** 'are distressed to know how.'

idipsum subject to **intimandum sit, quod** governed by **credendo.**

11, 12 'He to whom we speak may know that the Christian life is maintained.'

13 **accidisse ut . . . imbuebas.** 'You have found yourself, in the course of a tedious and half-hearted discourse, losing ground [lit. value] in your own eyes, and becoming a weariness to yourself, much more to the learner whom you were attempting to instruct by your words.'

17 'To constrain me not to think it a burden to write,' &c.

2

19 **familiariter,** 'on grounds of private intimacy.'

20 **universaliter** (nearest Latin equivalent of *catholice*), 'for reasons binding on all members of the Church.'

21 **si quid . . . . iubet** (parenthetic). 'If (since) by the powers which I have at my disposal, by the gracious gift of the Lord, the same Lord desires that those whom He has made my brethren be helped.'

25 **erogari,** 'to be expended' (hence 'supererogation,' prop. 'surplus expenditure' of good works); *dispensatores*, *οἰκονόμοι*, 'stewards' of the manifold grace of God. 1 *Ep. S. Pet.* iv. 10.

Chapter II

§ 3. *Why it often happens that the speaker is dissatisfied while the hearer is satisfied. The inadequacy of language to express what is in the mind.*

§ 3

2 **sermonem habere,** 'to deliver a discourse.'

7 **melioris,** 'of something better.'

9 **sonantibus** = 'articulate,' 'spoken.'

quod ubi . . . evaluero, 'but when I find that my powers of expression do not correspond to my knowledge of my theme.'

notus est, *sc.* sermo.

13 **intellectus,** 'intellectual apprehension.' For the sense, contrast Tennyson, *In Memoriam*, xxiii.

> "When each by turns was guide to each,
> And Fancy light from Fancy caught,
> And Thought leapt out to wed with Thought,
> Ere Thought could wed itself with speech."

ille intellectus, illa locutio, little more than the definite art. (hence derived in the Romance languages, *il*, *le*, *lo*).

15 **ista,** locutio. *V.* Appendix i.

17 'These impressions are fixed in the short rests on the syllables; and of these same we make up those significant symbols which are called a language.' The idea is: Thoughts, or mental impressions, are common to all races, and are produced in the mind as features (**vultus**, l. 27) in the outward face (*facies*). St. Augustine evidently holds that there can be no thought without language.

33 The order is: **ictus intelligentiæ**, then **impressio memoriæ**, then **sonantia signa**. These last cannot reproduce the 'memory impression' as an expression of the face can; *a fortiori*, they cannot reproduce exactly the original 'intellectual apprehension.'

38 **intentionem**, 'effort to express ourselves.' It is said of Dr. Alexander McLaren that the strenuous act of preaching left him depressed and discouraged. "There rose up," he once said, "so many spectres of mingled motives and opportunities let slip, that it is hard to believe that anybody can look at the work which I know to be so poor and find such words as my friends have used to characterize it."

§ 4. *But it is important that the Catechist shall feel a pleasure in his own discourse.*

51 **quando forte**, 'when, as will happen'; rather like classical *cum saepe*. **nec**, 'not even.'

54 'That eternal calm from which even transitory things derive their brightness, such as it is.' Cp. the Platonic 'Idea of Good.' 'Last in the sphere of knowledge appears the idea of good, seen only with an effort; but when once seen, it must be inferred to be the cause of all things right and fair; in the visible world the parent of the sun and light; in the intelligible, of truth and reason' (Plat. Rep. 517 D.). This 'idea' is a sort of *archetype*.

utcumque, however (they do shine); *i.e.* 'in some fashion.'

56 **sine volumine cæli et s. n. i.**, qualifies *diem*, 'in which there shall be no revolving sky, and upon which no night shall break in.' *Apoc.* xxi. 25.

58 **major nisi quia.** Lit. 'So great, as that we are pleased to discern the truth in an unusual (original) manner, and are not content to speak in ordinary language.'

62 **eodem opere**, 'at the same time.'

filum, the *texture*; not quite = 'thread of discourse.'

74 **eius est misericordiæ,** 'is dependent upon the mercy of Him.'

75 **modo narrationis,** 'the kind of narration'; really denoting the choice of subjects and scale of representation.

Chapter III

§§ 5, 6. *The ground to be covered by the Catechism: a summary treatment of Old Testament history required, the whole converging upon the coming of Christ.*

§ 5

2 **ab eo,** 'beginning with that.'

5 **Esdrae libros.** Ezra and Nehemiah: *one* book among the Jews, under the name of *Ezra.* The division into 'First and Second of Ezra' is first mentioned in Origen.

6 **vel si ad verbum . . . reddere,** 'or if we have learnt these off by heart, to repeat them with a good memory.'

memoriter, best taken here in its classical sense.

12 **quae in ipsis articulis constituta sunt,** 'which are regarded as pivots' (lit. connecting links) 'of the history.' (*Infr.* 6, l. 47.)

ut ea tamquam in involucris ostendere . . . non oporteat, 'so that it is right not merely to exhibit these in their wrappings, as it were.'

17 **aliorum submissione . . .** 'by the subordination of other things gain a greater prominence.'

§ 6

28 **praesignaretur,** 'might be prefigured.'

32 **sicut nos venisse** Eum credimus.

34 **utique,** 'beyond a doubt.' In this somewhat strange but ingenious piece of allegory, the hand (put forth first) denotes the O.T. fathers; the Head is Christ Himself. Then follows His N.T. Church. The five fingers of the hand, which 'takes by the heel' the proud and self-righteous people who preceded Him, are the five books of the Law. The hand, though it was precedent in time, has not precedence of the Head in dignity.

42 **procederet,** depends on *antequam:* and **etsi praemisit** is repeated in this long sentence, after the parenthesis, by **quamvis praemiserit** (ll. 54, 55): **tamen ipse est caput** (l. 56) being the apodosis, or main statement.

47 **articulos,** 'epochs': five ages of the world, from Adam to the coming of Christ. (*v.* § 39; *supr.* § 5, 12.)

49 (is) **per quem lex data est, conscripsit.**

59 **praecurrendo . . . obsequendo,** 'by being His forerunners . . . by being His followers:' the one, in actual time; the other, in spirit. *Heb.* xi. 26 would be a good illustration. Moses chose 'the reproach *of Christ.*'

63 **contingebant,** Gk. συνέβαινεν, 1 Cor. x. 11.

Chapter IV

§§ 7, 8. *The chief reason of the coming of Christ was to commend the love of God to us, and thereby excite our love towards God. On this principle hangs the whole of Revelation alike in Old and New Testament.*

§ 7

5 **plenitudo,** πλήρωμα 'completeness' or 'complement,' and hence 'fulfilment.' *V.* Bp. Lightfoot, excursus on πλήρωμα in his edition of '*Colossians*,' and Dr. J. A. Robinson on *Ephesians* i. 23.

10 **si amare pigebat,** 'if (at the first) we were averse from loving Him.' So *infra* (l. 13) si nolebat. Cp. R. Browning *Karshish*—

"Thou hast no power nor may'st conceive of Mine,
But love I gave thee, with Myself to love,
And thou must love Me who have died for thee."

17 **eamque imaginem . . . affectant, ut,** 'make a show of justice by putting forward a claim requiring a certain return of affection from those souls whom they are plotting to ensnare.'

25 **aut redamari . . . amat.** In this sentence *qui prior amat* is subject both to *sperat* and *probat* ('knows by experience'). With the sentiment, cp. Confess. iv. 14: a man has a guilty conscience 'si non amaverit redamantem, aut si amantem non redamaverit,' expecting from his friend nothing else but 'indicia benevolentiae.'

28 **in offensione amicitiae,** 'in relation to any breach of friendship.'

31 **quo invicem . . . perfruuntur,** 'which men enjoy by the interchange of intimacy.'

33 **in ea se tenet qua . . . diligit,** 'he confines himself to that form of affectionate esteem (**dilectione,** not *amore*) which has as its object not enjoyment but the study of another's good.' '**Frui** est amore alicui rei inhacrere propter se ipsam '(*De Doctr. Chr.* i. 4), as distinguished from *uti.*

39 **ibi enim . . . profluit,** 'for love is more welcome in a case in which it does not glow with the burning drought of need, but wells up in the copious stream of beneficence. For the former love proceeds of misery, the latter of mercy.'

These remarks on Friendship may be profitably compared with Aristotle (*Nic. Eth.* vii. 11). The friendship between a superior and inferior is there compared with the relation in the State between a king —as 'shepherd of the people'—and his subjects, and with that in the family between father and son. It implies, on the part of the superior, a beneficence which exceeds any return that can be made (*ὑπεροχὴ εὐεργεσίας*); on that of the inferior, honour and esteem, which is all he has to give, and of which he can never give enough, though 'it is accepted according to that a man hath.' The claims of God and of a father are given in illustration. (*Ib.* c. 14.)

47 **qui se . . . desperaverat,** 'who had consigned himself the more completely to the custody and dominion of proud powers (of evil) which cannot bless him, as he had come to despair,' &c.

§ 8

55, 56 **proximum, longe peregrinantem,** to be explained from the Parables of the Good Samaritan and the Prodigal Son.

61 **manifestum est,** here begins the apodosis, or turn of the sentence.

63 **quae adhuc sola S. s. erat,** *sc.* Lex et Prophetae: the relative is attracted into gender and number of its predicate.

66 **in veteri Testamento . . . veteris:** so in Aug. *Quaest.* 73 *in Exod.*, 'Novum Testamentum in vetere latet, Vetus Testamentum in novo patet.' Marcion, the Gnostic leader, taught in his *Antitheses* that the Old Testament was contrary to the New, and did not proceed from the same Author. Cp. *De Spiritu et Lit.* c. 27, and *De Civ. Dei* iv. 33.

71 **tunc,** under the Old Dispensation. Cf. 1 *Peter* i. 10–12.

73 **spiritales . . . spiritaliter intelligentes**: the contrast between the πνευματικός and the ψυχικός is frequent in St. Paul. Cp. esp. 1 *Cor.* ii. 12–16. The same thing is faintly apprehended by Aristotle (*Nic. Eth.* vi. 12), who sees that the Good Man alone sees the true end of action. It is the 'gift of love,' as St. Augustine says, which clears the vision. (Cp. 1 *Cor.* viii. 1.) Love knows by intuition, not demonstration. 'Love is the moral counterpart of intellectual *light.*' 'An age of Light, Light without Love, glares on the aching sight.'—Keble, *Christian Year.* *V.* Tennyson, *In Memoriam*, cxxiv.

78 **tumor**, 'swelling pride,'

CHAPTER V

§ 9. *The love of God often begins in fear. The catechumen must be questioned as to his motive in wishing to become a Christian.*

§ 9

1 **De ipsa severitate**, 'on the ground of the severity.'

5 **Rarissime quidem . . . perculsus**: contrast Keble's Whitsunday Hymn—

"Come Lord, come Wisdom, Love, and Power,
  Open our ears to hear:
Let us not miss th' accepted hour;
  Save, Lord, by Love or Fear.

Surely Love is often the motive *from the first* (contrast the first lines of this chapter). In the language of philosophy, 'Every form of real goodness must rest on a will to be good, which has no object but its own fulfilment.' (Green, *Prolegomena*, p. 271.) The vision of Christ enamours the soul of the 'pure in heart.' A resolve to be good, that we may escape the consequences of evil-doing, is on a par with a resolve to be good that we may secure the rewards of well-doing (Utilitarianism). The severity of the Augustinian theology, in some of its aspects, is, in part, a matter of training and of nationality. The logical methods of the professor of rhetoric, and the fervid or even fanatical temper of North Africa, may be recognised. Yet no one dwells with more insistence on the place of the new Law of love in the Christian system; *e.g.*, *Enchir.* ch. 121, after quoting 2 Tim. i. 5, 'Whatever is done either through fear of punishment or from some

other carnal motive, and has not for its principle that love which the Spirit of God sheds abroad in the heart, is not done as it ought to be done, however it may appear to men,' and *De moribus Eccl. Cath.* i. § 56, quamquam utrumque in utroque [Testamento] sit, praevalet tamen in vetere timor, amor in novo.

12 **res salutantis corporis,** 'a matter of bodily obeisance,' as opposed to mental acceptance or faith.

16 **tunc eum venisse deputemus,** 'we must suppose that he has come in good earnest,' *i.e.*, to the catechist.

20 **quando si est . . . firmatur,** 'since, if such a will exists, it is in any case confirmed by such dealing on our part.'

27 **accessit,** cp. venisse, l. 16.

31 **sed ut si . . . faciamus,** 'but that, if once he has said that he came with a purpose which is in truth worthy of approval, we may, by approving a purpose such as that with which (according to his own reply) he came, make him,' &c. The opening of the argument is to be conciliatory: the catechist is to humour the enquirer by borrowing from him his 'Exordium.' The most successful missionaries have followed this method, especially among highly-civilised heathen. The Christian School of Alexandria (led by such men as Clement and Origen) proceeded thus, through Philosophy to Faith. (Bp. Westcott, *Relig. Thought of the West*, fifth essay.) St. Augustine himself, in his earlier works (*e.g.*, '*Against the Academicians*,' '*Soliloquies*'), meets the philosophers on their own ground. (Thus Bp. French, of Lahore, charged his catechists to acquaint themselves fully with the Koran, adding, 'You can do nothing without it.' Cp. his Life, i. 163, of the consecration of the Indian classics to the holiest purposes.) The austere Tertullian represents a view directly opposite: *Apol.* xlvi. quid simile philosophus et Christianus? *De Praescript.* vii. (after quoting *Coloss.* ii. 8) quid ergo Athenis et Hierosolymis? quid Academiae et Ecclesiae? See Mark Pattison, *Univ. Sermons* iv. 88.

40 **non prius collocato,** 'unprepared for it.'

Chapter VI

§ 10. *The Catechism begins with a narrative of God's dealings with man from his creation onwards, referred to love as their final cause.*

§ 10

3 **exordiendi,** *sc.* catechismum : **quanta Deo sit cura,** he supplies us with an opening 'in the fact of God's great care for us.'

4 **miraculorum sive somniorum** via : **eius intentio,** 'his attention.'

7 **praerogata sit,** 'was given as an earnest.'

9 *sq.*, 'Would not be warning him . . . or instruct him by such signs or revelations of His will, unless he had wished him more safely to tread the path (*iter carpere*) already laid down in the Sacred Scriptures.' Cp. Acts x. 30–33.

19 **ad illum finem dilectionis :** a good commentary on this may be found at the close of Robert Browning's '*Saul:*'

"Would I suffer for him that I love? So wouldst Thou—so wilt Thou.
So shall crown Thee the topmost, ineffablest, uttermost crown—
And Thy love fill infinitude wholly, nor leave up and down
One spot for the creature to stand in !"

25 **quamquam . . . saecularis,** 'though even this (supposed) useful purpose is mere vanity, and a hunger for this world's aliment.' Cp. *Conf.* i. 26; the Grammarians (professors of language and literature) used the classic poets as models of expression for their pupils. This does not, to Augustine, compensate for the immoralities of classic mythology.

26 *sq.*, 'Lest the real truths which we relate, lacking an ordered explanation of their reasons, may be accepted, either from an idle fascination, or a curiosity which is positively harmful.'

30 *sq.*, 'But the simple truth of the reason which we adduce must be like the gold which connects a line of gems, and yet does not disturb the grouping of the ornamental work by any undue intrusion.' Wolfhard reads *narrationis*, perhaps more likely.

Chapter VII

§ 11. *Next must be taught the Resurrection of the body, the Last Judgment, and the City of God. The catechumen must be armed against temptation, especially by false members of the Church, and taught to trust wholly in God.*

§ 11

12 **non ut contra . . . disputetur,** 'Not that we are to argue against individual classes of misguided men.' For what follows, cp. 2 Pet. iii. 3, 4; St. Matt. xiii. 28–30. 'Deus patiens quia aeternus.'

18 **instruitur,** 'he is being furnished' or 'armed.'

corporaliter, they are present in body but not in heart.

23 **spectaculorum:** the gladiatorial games survived in the Western Empire down to the beginning of the fifth century A.D. According to a Christian inscription found at Beneventum, and referring to A.D. 399, 'templa idolorum demolita sunt et gladiatorum ludi [viz., the Imperial training-schools] tulti' (*i.e.* sublati). But some question the beautiful story of the monk Telemachus, who, having come to Rome in order to protest against these games, leapt into the arena, and vainly attempting to separate the combatants, was stoned to death by the infuriated spectators. Thereupon the Emperor Honorius, it is said, with the acquiescence of the repentant populace, abolished the games. (Robertson, *Hist. of the Christian Church*, ii. 86.)

remediorum sacrilegorum alligatoribus, 'wearers of blasphemous amulets.'

praecantatoribus, mathematicis, 'sorcerers and astrologers.'

37 **non ideo . . . sciamus,** a very clear declaration against a superstitious reliance upon the merits of the saints.

In *Civ. Dei* viii. 27, S. Aug. contrasts the memorial honours paid to martyrs with the divine honours paid by the Pagans to Heroes: *ib.* xxii. 8 enumerates miracles wrought at martyrs' tombs; but in ch. 9 shows that 'what is said to be done through the martyrs is done at their prayer, not by their operation (eis orantibus tantum et impetrantibus, non etiam operantibus).' *Ib.* ch. 9, "we do not build to them temples as to gods, but Memories as to dead men, whose spirits live with God.'

Altars are erected in their chapels; here they are *named* by the priest, but not *invoked*. He sacrifices to God in their memory. But it is too clear that superstitious practices, *invocation*, and the offering of bread and wine at their shrines (which St. Ambrose forbade, *Conf.* vi. 2) had already set in. Of the latter St. Aug. explains that those who do so, and they are not the better sort of Christians, and are not to be found in most countries at all, "wish these offerings to be sanctified through the merits of Martyrs in the name of the Lord of Martyrs." (*Civ. Dei.* viii. 27; cp. *in Faust.* xx. 21.)

Chapter VIII

§ 12. *How to deal with learned men who come for instruction: it is best to teach such without seeming to do so. In particular, the books (canonical or other) which have influenced him, must be discussed with him. Heresy has often sprung from a misunderstanding of books, even those of inspiration.*

§ 12

1 **ut . . . difficillimum est,** 'how it is most difficult.' Post-classical Latin occasionally uses the Indicative in indirect questions.

11 'Not with a tedious insistence upon things which they know, but touching upon them in a slight and passing way.'

20 **utilium tractatorum,** 'of profitable commentators.'

collaudans, *sq.*, 'commending them according to their various merits, either in point of canonical authority or of the acute industry of the expositors.' The history of the word κανών, originally a 'rod' or 'ruler,' is to be found in Bp. Westcott's *Canon of the N. T.* pp. 504 *sq.*; whence it appears that the name 'canonical' was given to the Apostolic writings in a passive sense; viz., as ratified by the decision of the Church. And so 'the Canon was the measured field of the theologian, marked out like that of the athlete or the apostle (2 Cor. x. 13–16) by adequate authority.' Cp. Bp. Gibson on 'Articles,' p. 248 *sq.* Hastings Dict. B. art. 'Canon.' *Degrees* of inspiration are evidently supposed by St. Augustine in this passage.

23 'The salutary lowliness which gives Holy Scripture its marvellous sublimity,' which at first repelled Augustine himself by its 'humility of tread' (incessu humilis, successu excelsa), as 'unworthy to compare with the majesty of Cicero (Tullianae dignitati).'

The genitive in the phrase is a 'gen. of equivalence.'

24 **in illis autem,** *sq.*, 'but in the other works a style of more resonant and neatly-turned expression adapted, as each writer had the ability, to minds that are prouder, and accordingly all the weaker.'

27 **exprimendum de illo,** 'the facts must be elicited from him.'

36 **aliorumque . . . florentium,** 'and (the authority) of other learned men renowned for their discussions and writings upon the truth of the matter in question.'

38 **Quamquam** appends a reservation, 'at the same time.'

42 **veri similitudine,** 'led by a semblance of the truth.'

43 **fuerunt occasioni,** 'have served as an occasion,' predicative dative.

48 **ad corrigendum paratae,** 'when it showed itself ready to accept a correction': passive use of gerund.

51 **concisa communionis unitate,** expressing a result: 'thus rending the one Communion in pieces' by schism. Cp. the Johannine (?) phrase *λύειν Ἰησοῦν Χριστόν* (Bp. Westcott on 1 ep. St. John iv. 3, esp. Additional Note).

53 **idiota,** *ἰδιώτης*, a 'layman,' in the sense of one who is without technical knowledge of a special subject—1 Cor. xiv. 16. (Alford).

55 **collatione,** 'conference' with him.

'Adopting the tone of authoritative teaching . . . only so far as the humility of the catechumen, which has brought him to us, is now seen to permit.'

61 **illam supereminentiorem viam,** *καθ' ὑπερβολὴν ὁδὸν* 1 Cor. xii. 31.

Chapter IX

§ 13. *How to deal with students from schools of grammar and rhetoric. Teach them to value a pure heart above a practised tongue, the inner meaning more than the sound. The desire of the heart will atone for grammatical blunders.*

§ 13

7 **hoc . . . impertire debemus, quod sedulo monendi sunt,** a sort of pleonasm in the language, as often in Cicero, whom St. Augustine studied: 'we ought to convey to them an earnest warning.'

9 **quos cognoverint,** *sq.*, 'whom they know to shun more carefully faults of character than faults of diction.'

10 **nec**=ne . . . quidem. *V.* Appendix.

14–16 **involuta,** 'rolled up'; **evolvenda,** 'to be unrolled.

Sense: 'they must not imagine that Holy Scripture, instead of requiring the unfolding of its mysteries, is to be interpreted in the literal and carnal sense.' The passage has an interesting bearing on St. Augustine's conception of 'inspiration.' On the value of mysteries *ad decutiendum fastidii torporem* [l. 20] ('to shake off the lethargy that comes of a surfeit of knowledge') cp. *De Doctr. Christ.* ii. 6, 'No one doubts that some truths are more gladly apprehended under a similitude, and that when they have been sought with some difficulty, their discovery is far more welcome. For those who cannot find at all what they seek, suffer from hunger; but those who do not seek because they have at hand, often languish from repletion [fastidio saepe marcescunt]: but in either instance there is reason to guard against a faint. So in a majestic and wholesome way the Holy Spirit has so ordered the Holy Scriptures, as by the plainer passages to counteract hunger, by the more obscure to dispel a sense of repletion [fastidia]. For there is nothing extracted from those mysteries [*lit.* obscurities], which cannot be found elsewhere most explicitly stated.' Cp. § 6, l. 32 *sq.*, for an example of this 'mystic' interpretation of Scripture.

On the kindred subject of parabolic teaching *v.* Latham, *Pastor Pastorum*, pp. 322, 323. There is also the Platonic myth (*λόγος ἐν μύθῳ*), on the religious aspect of which *v.* Bp. Westcott, *Relig. Thought in the West*, pp. 48–50.

> "For wisdom dealt with mortal powers,
> Where truth in closest words shall fail,
> When truth embodied in a tale
> Shall enter in at lowly doors."
>
> Tennyson, *In. Mem.* xxxvi.

22 **eruitur,** 'is elicited,' lit., 'dug up.'

25 **veriores,** cet. 'true rather than eloquent,' an idiom: so Livy, xxii. 38 'contio verior quam gratior populo.'

27 **noverint,** *sqq.*, 'let them understand, too, that there is no voice to reach the ears of God, save the motion of the heart; for in that case they will not smile contemptuously if they notice some bishops and ministers of the Church either fall into provincialisms and solecisms in addressing Almighty God, or misunderstanding and falsely punctuating the actual words which they are uttering. Not that such faults are not to be corrected,' &c.

36 **bene dici:** a play on the words which can hardly be reproduced. 'That whereas in the Forum (viz., the law courts) good speaking is a matter of voice; in the Church it is a matter of a prayerful heart.'

36 **De sacramento . . . significat** 'but as to the mystery which they are to receive, the wiser are content to be taught the meaning of the thing in question'; i.e. of the 'aliquid in promtu positum' of line 21. V. note on § 33, l. 58.

Chapter X

§ 14 *How to ensure cheerfulness of manner. Six causes of dulness:*

(1) *We feel the inferiority of speech to thought.*

(2) *We cannot at the moment express truths as well as they have been expressed before.*

(3) *We weary of repeating the old truths.*

(4) *The apathy of our hearts.*

(5) *We are called away from (seemingly) more important business to catechize.*

(6) *Scandal has been brought upon the Church by one of our people, and this depresses us.*

§ 14

5 **de ipsis praeceptis explicandi sermonis,** 'about the simple rules for marshalling your discourse.' (§ 4, l. 78.)

8 **indebitum,** 'no matter of debt.' Explained by **ad cumulum valebit,** 'will count as surplus' or 'extra measure.' **Cumulus** denotes the crown of the heap, the brimming over (*superfundi*) of the cup.

12 **neque . . . maxime . . . nisi:** tr. 'and the chief complaint which I have heard you make is, that . . .'

19 **verborum longe disparem strepitum:** human language at best is an imperfect medium for conveying spiritual truth (cp. *supr.* § 3). Yet "ideas could not be conveyed to man unless they were clothed in language which he could understand. . . . If God speaks, He must speak after the fashion of men, or His words will be an unknown tongue." (Latham, *Pastor Pastorum*, p. 72.) Hence "it was as the Son of man that Christ declared Himself, and in this character He conveyed to men the germs of all the spiritual enlightenment they can receive." (*Ibid.* p. 73.) Thus we are not thrown back on the Positivist position, that the Infinite transcends the possibility of expression in terms of the finite. The Incarnation mediates between them.

22 **quam ad alienum sensum repentina verba coaptare,** *sq.*, 'than to frame hasty sentences to convey truth to the understanding of another, in uncertainty whether our words, as they occur to us, are adequate to the sense, or whether, again, they are taken by our hearers in a profitable way.'

24 **vel quia illa,** *sq.* : the *illa* is simply taken up by *ad ea.*

43 **ordinem actionum tenere,** 'to observe the routine of occupations' which we had marked out for ourselves.

49 **Dicitur** . . . 'those who say it little know the hidden thought that is consuming us.'

52 **per venam cordis aestuantem fumantemque traiectus,** 'conveyed through a channel of feeling which is turbid and heated.'

55 **contractio,** 'dejection.' So Cic. couples 'animum demittere et contrahere,' *Tusc. Disp.* iv. § 14, as opposed to 'effusio animi in laetitia.' (*Ibid.* iv. 66.)

§ 15. *Remedy against the first cause of dulness*; *the thought that Christ condescended to us.*

§ 15

59 **a cuius cacumine,** *sc.* from the height of our intelligence. We are reminded of Plato's philosophers, who, when they have ascended and seen the Good, are to descend again to the cave (this lower world) for the good of their fellow men whom they are to govern. (Rep. 519 D.)

62 **amfractibus,** lit. winding paths: 'circumlocutions.'

68 **aequalitate Dei,** 'equality with God,' explained by Phil. ii. 6, the context of the quotation.

75 **quia unus . . . mortuus est,** 'that one died,' which supports the reading preferred in the Revised Version. (2 Cor. v. 13.) Below, *parvulus* represents the variant νήπιοι for ἤπιοι in margin of R.V. Vulg. has 'parvuli.' Aug. quotes the former text from an old Latin Version. Cp. *De Doctr. Christ.* ii. 15.

79 **num enim . . . immurmurare,** 'of course, in itself it is no pleasure to lisp in broken accents, were it not that love invites us to do so.'

82 **minuta mansa,** 'morsels chewed small.'

parvulo filio, 'for her infant son.' The simile is borrowed from Cic. *de Orat.* ii. 39, § 162.

85 **confracta,** 'tender.'

87 'For if there is pleasure in the exercise of the understanding upon the innermost reality of things, let us find a pleasure in understanding how love, the more devotedly she descends to the lowest station, finds her way the more irresistibly to the secrets of the heart, by her conscientious conviction that she seeks nothing of those to whom she descends except their eternal salvation.'

CHAPTER XI

§ 16. *Remedy against the second cause of dulness. The case of erroneous language on our part. Of erroneous belief on that of our hearers.*

§ 16

3 **tantum . . . non aberret**=*modo* non aberret, 'provided that . . .'

5 **discat,** *sc.* auditor.

6 **integre,** 'in faultless Latin.'

13 Horace well expressed the temper of the judicious teacher:

> "Si quid novisti rectius istis,
> candidus imperti: si non, his utere mecum."
> Ep. i. vi. 68, 69.

Thus St. Augustine himself wrote his '*Retractationes*' at the close of his life.

19 **acceptum sit,** 'was taken (by our hearers).'

23 **sensim,** 'cautiously.' It is not necessary for the teacher to blurt out his full confession of error at once, otherwise he will shake his pupil's faith, not only in himself, but in the best of his teaching.

26 **praebeant,** 'let them afford.'

30 This is the vice of *ἐπιχαιρεκακία*, closely connected by Aristotle with *φθόνος*. The one implies rejoicing at the undeserved adversity, the other, grieving at the prosperity of another.

32 **aut non intellectum . . . audientem:** 'Some statement misunderstood, or, because it runs counter to some old and habitual misconception, unwelcome simply from its novelty, offends and disquiets the hearer.' Such offence may be tacit or expressed, and in the latter case may be amenable to reason and authority, or else invincible.

But St. Augustine neglects the case in which the teacher will do well to respect long-standing convictions and even prejudices, lest he should disturb simple faith. *V.* Bp. Boyd Carpenter, *Lectures on Preaching*, pp. 169–175: "We cannot, without cowardice or insincerity, skilfully evade every subject about which old and new views are in conflict. . . . But here again our duty is to be mindful of our people's welfare. It is possible, in the exposition of our views, to state what we believe in an aggressive and offensive fashion." Cp. Tennyson, *In Memoriam*, xxxiii.: and Farrar on *St. Luke* v. 39.

40 **tanquam durum,** 'as a hard saying.' *St. John* vi. 60.

43 **liberari,** a sort of 'prophetic present."

52–4 'For then is a work truly good, when the purpose of the doer is winged with love, and, returning as it were to its own place, rests again in love.'

The metaphor is that of an arrow shot (*iaculatur*) from the stretched (*intentio*) bowstring.

55-57 **ut eam promendo . . . suscipiet,** 'though by an inclination to exalt it at the expense of our own discourse we make our utterance laboured or tiresome, will raise our spirits once more, and be found all the happier for the effort that has preceded it.' Cp. first three lines of the Section. In reading, Bacon says, 'every defect of the mind may have a special receipt.' *Essay of Studies.*

59 **ut loquatur per nos** (Deus): Hurter refers to St. Aug. *De Doctr. Christ.* iv. 15, 'quis novit quid ad praesens tempus vel nobis dicere vel per nos expediat audiri, nisi qui corda omnium videt? . . . Ac per hoc discat quidem omnia, quae docenda sunt, qui et nosse vult et docere, facultatemque dicendi, ut decet virum ecclesiasticum, comparet: ad horam vero ipsius dictionis illud potius bonae menti cogitet convenire, quod Dominus ait,' going on to quote *St. Matt.* x. 19 *sq.*

Chapter XII

§ 17. *Remedy against the third cause: the sympathy of teacher with learner.*

§ 17

1 **parvulis congruentia,** 'meet for babes.'

4 **nova videbuntur**: the subject is 'the truths which are *usitata*.

tantum enim . . . 'such is the power of a sympathetic temperament.'

6 **habitemus in invicem,** 'we live one within the other.' Cp. *infra* l. 14.

14 **in quantum,** *sq.*, 'in the exact degree in which we are in them, do the things which were old become new to us.'

16 **in rebus contemplandis,** 'in the study of the outer world.'

17 **laetari et stupere,** 'to feel a merely vacant pleasure.'

19 **institutoris,** 'the author.' In what follows (**atque inde exsurgere**...) the teleological argument is implied. "I had rather believe all the fables in the Legend and the Talmud and the Alcoran, than that this universal frame is without a mind. . . . It is true that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity." (Bacon, *Essay on Atheism.*)

25 **Huc accedit,** *sq.*, 'Then, to enhance our pleasure, comes the thought and reflection, from what a death of error our hearer is passing into the life of faith.'

31 **etiam illa . . .** 'even those paths which on our own account we have no need to retrace.'

33 **Itinera pacis**: cp. *St. Luke* i. 79.

Chapter XIII

§ 18. *Remedy against the fourth cause. The hearer may be* (*a*) *over-awed;* (*b*) *shy of expressing his opinion;* (*c*) *may not understand;* (*d*) *may disagree. Draw him out accordingly.*

§ 18

3 **quod** (*sc.* eum moveri) is subject to **incertum est,** l. 7, but tr. 'but.' (*V.* Appendix.)

4 **voce aut aliquo motu corporis**: elicited at this period by sermons no less than by catechizing. 'St. Chrysostom is said to have inveighed against this objectionable custom (of clapping the hands and stamping with the feet in church) in an eloquent sermon, *which was loudly applauded!*' (*Dict. Christian Antiq.* art. *Preaching*, xi.) Cp. the words of a Sermon of St. Aug. (*Enarr. in Ps.* cxlvii. 15), which presuppose such exhibitions of feeling: 'Quomodo exsultatis omnes? Praevenit omnia verba mea vester affectus . . . Neque enim adclamaretur nisi amaretur [ea pax].'

5 **humana verecundia,** 'mere natural shyness': *humana* as opposed to **religionis** above.

8 **tamquam de latebris eruendum,** 'to dislodge him from his place of hiding.'

11 **insinuando,** 'by introducing the idea of brotherly fellowship.' In Augustine *insinuo* conveys no idea of underhand dealing. Cp. *De fide et symbolo*, c. ix. § 18, quibus (libris) quid proprie Pater esset et quid Filius insinuare conati sunt.

16 **et agendum pro eius responsione ut,** *sq.*, 'we must be guided in our course by his answer, either speaking in a clearer and more explicit style, or refuting some antagonistic opinion.'

21 **in ipsa narratione,** 'in the way of actual narrative.'

23 **absurdus et aversus,** 'out of accord with, and alien to, all such charms.'

25 **catholicae** ecclesiae.

§ 19. *The hearer's weakness may be physical. You may enliven him by some pointed remark. Or you may first give him permission to sit down.*

§ 19

33 **honesta hilaritate conditum,** 'seasoned with a becoming liveliness.'

36 **quod tamen . . .** 'yet not such as to offend his self-esteem by a certain severity, but to attract him rather by kindliness.'

38 **oblata sessione,** 'by offering him a seat.' In the parish churches of Portugal there are no seats of any sort for the worshippers: people stand, kneel, or squat on a rug. Of Northern Spain much the same thing may be said: but there are occasionally some benches, apparently for the infirm: the well-to-do mostly bring prie-dieux with them.

41 **antistites,** 'bishops,' so often in Justinian. St. John Chrysostom used to preach sitting in the *ambo*, or raised reading-desk (*Socr. Eccl. Hist.* vi. 5): other and earlier bishops sitting in the *cathedra* in the apse.

45 **et tamen multum interest si . . . et si,** "and yet it makes a great difference whether it is simply one man out of a great congregation who withdraws . . . or it is one who has to receive the first sacrament of initiation."

54 **cum viros . . .** "when we do not cause men, though they are our brothers, or even that they may become our brothers (for we should be the more anxious in this case) to be seated in our presence."

65 **cura,** 'uneasiness.' So Cic. used it for 'nervousness'; *e.g.*, hic ego ad respondendum surrexi: qua cura . . . qua sollicitudine animi! *Cluent.* § 51.

69 **ipsae,** *sc.* 'thoughts of worldly business,' above mentioned.

71 **cum de illis . . . intentio,** 'when speaking of these causes (*illis*, ref. to l. 66) as though they were this (*sc.* worldly thoughts)—since, as a matter of fact, we do not know what they are—we say something unexpected and out of the common, as I have recommended, the wearied hearer's attentive interest is revived.'

77 **exhibendus finis propinquior:** many speakers find it harder to end than to begin.

Chapter XIV

§ 20. *Remedy against the fifth cause.*

§ 20

1 **alterius actionis,** 'some other occupation.' **Cui tamquam . . .** 'to which you were already bound by what you thought a greater necessity.'

6 **quid utilius agamus . . .** "what it is more useful to do (than not to do), and what it is more convenient to drop for a while, or even to abandon entirely." The idea is the same as in St. Paul's *ἐπίστηθι εὐκαίρως ἀκαίρως* 2 *Tim.* iv. 2. If a modern commentary on the words be needed, we have it (in regard to the importance of the Catechism of children) in the opening discourses of Bp. Dupanloup's *Ministry of Catechising* (Translation, Griffith Farran & Co.).

12 **captu,** 'understanding.'

16 **quem** ordinem.

25 **paratior non agere . . . quam cupidior agere,** 'rather ready to leave undone . . . than eager to do.' Cp. § 13, 25 n.

§§ 21, 22. *Remedy against the sixth cause. The pain of a loss in our ministry should kindle our desire for a gain. But if the offence be of our own making, the more need in penitence to undo the mischief thus done.*

§ 21

37 'For we are not utterly cast down by the offence occasioned by any, unless he be one whom we see and believe to be perishing himself, or to be causing a weak brother to perish.'

40 **dum speratur posse proficere,** 'while there is hope of his possible progress in the faith.'

45 **quatenus,** *sq.*, 'so far as to make us warn him whom we are instructing.'

49 **nolit esse in Eccl. Dei ubi illi sunt:** too common an experience in the African Church, which was torn in the 4th century by the Donatist schism, which St. Augustine did more than any other to heal. It originated in the demand that *traditores* (weaker brethren who had given up the sacred books, &c., in time of persecution) should be excluded from communion with the Church. (Cp. history of the earlier sects of the Montanists, and the Novatianists or Cathari 'Puritans').

§ 22

64 **gratularemur,** 'should express our gratitude.'

65 **de nostro foeno,** 'from our heap of hay,' perhaps referring to 1 *Cor.* iii. 12.

67 **tamquam de oblato fonte gaudeamus,** "let us rejoice, as it were, at the opening out of a fountain."

71 **istud edentis**, 'of one who feeds on it.' But some MSS. read *studentis.*

73 "It would be an unfortunate measure to spurn the remedy proffered, when the safety, no longer of our neighbour, but of ourselves is involved."

75 **dares,** 'you should have given:' past jussive subj.

81 **ut suaviter,** etc.: "that marvellous effect of the word of the Gospel upon the souls of children: that word which, going forth from the heart of the Catechist, is echoed immediately in all the young hearts who form his little audience. The old writer uses this charming expression to describe S. François de Sales holding a Catechism, 'He looked on his little world, and his little world looked on him.'" Dupanloup, *op. cit.* p. 40.

II. PRACTICAL DIVISION OF THE SUBJECT

Chapters XV–XXVII

Chapter XV

§ 23. *The style of discourse must vary with the audience, as it includes many persons or few, learned or unlearned, and so on. The influence of the speaker and his hearers is reflex.*

§ 23

7 **praesens auditor adtenditur,** 'a present listener holds his attention.'

10 **cum . . . auditus,** 'when a dissentient audience stands around.' A subdivision follows: either one is instructed, while the rest pass criticisms or endorse, or all in common are instructed. Again, there may be a general discussion (*sermocinatio*), or an address is delivered from the pulpit to a silent congregation.

20 **Fieri non potest nisi,** 'it cannot be but that they will affect the speaker in different ways.'

24 **se ipsos invicem,** 'one another mutually.'

30 **secta,** 'school of philosophy,' as contrasted with **vulgari** ('popular') **errore.**

36 **ad alios . . : erigit,** "stoops low to some, faces others with head erect."

38 **non expertus,** 'has not tried the method of which I speak, in the same spirit of love.'

44 **observationem sermonis tui,** *sc.* formam in sermone tuo observandam.

Chapter XVI

§§ 24–49. *A model Catechetical Address.*

§§ 24, 25. *Our true rest not in this world, its riches, honours, pleasures, but in God.*

§ 24

1 **faciamus,** 'let us suppose,' governing the words following, down to *respondisse.*

2 **idiotarum,** cp. § 12, l. 53 n.

11 **securitas,** in the classical sense of 'freedom from care' (se-cura); *e.g.* Horace :

"Securus, cadat an recto stat fabula talo."

21 **eis oppressis,** *sq.*, 'or when they are overborne, and the wealth is carried off by more ambitious men.'

27 **typhus** (Gk. τῦφος, prop. 'smoke'). 'Vanity,' clouding the intellect: 'cum vano t. et pompa arrogantiae,' *infra* § 31, l. 14. Contrasted with Christ's 'great humility' § 40, l. 47 ; v. § 8, last passage. Cp. 1 Tim. iii. 6 (Ellicott). It is here that St. Aug. joins issue with Pelagius, who holds that a free will (equilibrium of will) is man's highest and inalienable possession, in itself enabling him to act aright or amiss. St. Aug. holds that the will in its normal state was free to accept or refuse the *Divine assistance, without* which man could not act aright. To be independent of God was to disobey. *Pride*, in fact, is at the root of all sin, and when man rebelled against God, he forsook the Source of his being. The proud soul seeks after nothingness, and is filled with it. *Pecc. mer.* ii. 19, 'extolli in superbiam propriae voluntatis est hominum, non operis Dei.' And again, 'praecedit in voluntate hominis appetitus quidam propriae potestatis, ut fiat inobediens per superbiam.' *Civ. Dei* xii. 6 *ad fin.*, 'si dixerimus quod ipse eam [voluntatem malam] fecerit, quid erat ipse ante voluntatem malam nisi natura bona, cuius auctor Deus?' and *Civ. Dei* xiv. 11, the evil will was a defection from the work of God to man's own works. It was against Nature, yet it was of that nature which the Creator made 'out of nothing,' not that which He begat of Himself.

ruinae, in a secular sense 'downfall."

§ 25

36 **pompas,** 'pageant' properly (πομπή, a procession). Cp. its use in Ch. Catechism.

38 **nugacitatis,** 'frivolity.'

39 **gratis**: the cry of the populace at Rome, and the greater cities, for the bread-dole and the Games, is well known to scholars. *Juv. Sat.* x. 80, duas tantum res anxius optat Panem et Circenses.

41 **effracturas,** 'house-breaking.'

43 **planctus,** 'wailing.'

46 **secumque,** *sq.*, 'and to engage in bitter conflict with one another, though they have done no injury to each other, in their anxiety to please the frantic populace.'

secum, for its reciprocal force, is preferred to *cum eis*, which would connect better with *qui . . . laeserunt.*

49 **tamquam collusores,** as though they (the gladiators) were in collusion.

51 **iudicem,** subject to *facere hanc iniquitatem.*

si autem, *sq.*, "but if they perceive that they wreak their hideous enmity upon each other, whether they be what are called 'Maulers' [σίνται, epithet of *lions* in Homer ('ravening'), evidently a colloquialism of the day], or stage actors and players [θυμέλη, orig. the altar of Dionysus in the orchestra of a Greek theatre, came to denote the stage], or charioteers, or common gladiators."

venatio, properly a fight between men and wild beasts. In the games celebrated on the return of the Emperor Trajan from Dacia, A.D. 106, 11,000 wild beasts were thus killed. In *Conf.* vi. 13 we read how Alypius, the bosom friend of Aug., was forced by friends into the amphitheatre, which he had renounced, and, despite of himself, was carried away by the furious pleasure of the spectacle. (Cp. n. on spectaculorum, § 11, *supr.*)

58 **incitatis favent,** *sq.*, 'back them when their temper is roused, and rouse it by backing them.'

adversus se ipsos, 'against one another.'

59 **alter pro altero,** 'taking one side or the other.' The factions in the Circus at Rome, known as the white, the green, the red, the blue, from the dress of the charioteers, often convulsed the whole city, and led to bloodshed. Thirty thousand lives were lost in a similar riot, (the Νίκα) at Constantinople, A.D. 532. Cp. Prof. Mayor on *Juv. Sat.* xi. 197.

60 **sed**=sed et, 'and madly, too, desire to watch.'

65 **quantumlibet,** 'to whatever extent.'

66 **vorago,** *prep.* 'abyss'; but the idea of 'devouring' is appropriate here. Tr. 'greedy abyss.'

68 **prurigo thermarum**: these public baths included the arrangements of a Greek gymnasium; they were library, club, assembly rooms, public tennis-court, and baths, all in one. The Thermae of Diocletian, whose *tepidarium* was converted by the genius of Michael Angelo into the great church of S. Maria degli Angeli, those of Caracalla, and others, are still represented by vast remains at Rome. Similar baths were to be found in all the cities of the empire. They were too often the rendezvous for the dissolute youth of the city. There was no proper supervision, such as that by the ten sophronistae and the gymnasiarch at Athens.

febricula: the diminutive intensifies the contrast. 'One little fever cuts all this short.' The feeling of the passage is like that of Verg. *Georg.* iv. 86 (of the bees)

> "Hi motus animorum atque haec certamina tanta
> Pulveris exigui iactu compressa quiescunt."

Chapter XVII

§ 26. *Some desire to become Christians for the sake of worldly gain.*

§ 26

2 **promereantur homines,** 'place men under an obligation.'

5 'As the threshing-floor bears the chaff until the hour of winnowing': referring to *S. Matt.* iii. 12.

13 **in ista vita,** 'in this life': Bp. Warburton (Divine Legation of Moses) maintained that Moses concealed from the Hebrews all knowledge of a future state, encouraging them under Divine authority 'to

look only for transitory promises.' (Cp. Article vii.) This is very doubtful, and (as Bp. W. himself allows) is not true of post-Mosaic times. [St. Augustine says that 'in the Testament properly called Old, which was declared on Mount Sinai, nothing is *most clearly promised* but earthly happiness.' *De Perf. Justitiae*, § 14.]

But certainly we are not encouraged in the N. T. to believe that earthly success is the necessary reward of a right belief and practice. A calculating piety is discouraged. (*S. Matt.* vi. 33.)

§ 27. *But he is a true Christian who desires to enjoy perpetual rest in God.*

§ 27

26 **Qui etiam** . . . "he will also progress until he attains to such a mind that he loves God more than he fears hell." This aspect of the Augustinian theology was unfortunately neglected by many of its modern adherents from the days of Calvin onwards. (Cp. n. on § 9.) It is well expressed in St. Francis Xavier's hymn beginning, 'My God, I love Thee, not because.'

31 **exhorrescat** depends on *ut*, l. 28.

§ 28. *God's rest from His work upon the Seventh Day answers to the rest of His saints with Him in the Seventh Age of the World.*

§ 28

39 'He might, being Almighty, have created everything, even in one moment of time.'

42 **quia,** 'that'=so in l. 44. *V.* Appendix i.

For the 'six ages' *v.* § 39. And for the whole passage cp. the end of the '*Confessions*,' xiii. 50–53: especially of the 'endless Sabbath of rest in God,' 'tunc enim sic requiesces in nobis, quemadmodum nunc operaris in nobis.'

Chapter XVIII

§ 29. *Of the creation of all things. Man and woman.*

§ 29

1 'Since God is Almighty' . . . apodosis of the sentence begins at l. 8, 'He has also made man.'

10 A significant argument for the duty of man towards the lower animals; he is a God to them.

§ 30. *Man in Paradise. Why God, foreknowing man's sin, yet created him. To man, as also to the angels, He gave free will, that they might render a freeborn service; but whether they obey or disobey, He is glorious alike in judgment and mercy.*

§ 30

26 **ut impleret . . . terrenis,** 'that He might fill the earth with good creatures meet for the earth.'

27 "And at any rate man, even as a sinner, is better than a beast." We may contrast Ps. xlix. 20. But St. Aug. is thinking of the relative potentialities of man and beast. In this connection read Prof. Drummond's eloquent chapter on the Dawn of Mind (*Ascent of Man*, pp. 151–194).

34 'Why, then, was God not to make man,' &c.

40 **quaererent** (gloriam).

48 **animas** is corrected in *Retractationes* ii. 14 to *spiritus* as a word more applicable to angels. From the position of this notice of the Treatise *De Catech. Rudibus*, we infer the date of the latter to have been about 400 A.D.

'And at the cost of their just sufferings to furnish the lower portion of His creation with the appropriate and harmonious laws of His marvellous ordering.' The fall of the angels is a moral lesson to man. That they fell by *pride* may be inferred from 1 *Tim.* iii. 6, but with certainty from no other passage of H. Scr., although Milton has impressed the idea for ever upon the English mind.

56 "God being glorious in the equity of His vengeance": an abl. absolute.

58 "That man when he turned aside from his Creator might be subjected, as vanquished, to the devil; and the devil, when man has returned to his Creator, might be set before him as a foe to be vanquished." On the teaching of Genesis i–iii, "not as a literal record of historical facts, but an inspired presentation of essential truths respecting temptation, sin, retribution, redemption," see Canon Bell, *Religious Teaching in Secondary Schools*, ch. iii., and reff.

Chapter XIX

§ 31. *Few follow God, many the devil. There are two cities—that of the wicked and that of the saints—now blended, hereafter to be separated.*

§ 31

1 **quia multi . . . Deum sequuntur**: cp. *St. Matt.* vii. 13, 14. But in *St. Luke* xiii. 23 our Lord does not directly answer the question, 'Are there few that be saved?' *V.* Aug., *De Unit. Eccles.*, xiv. 36, 'multi per se ipsos considerati, pauci autem in comparatione iniquorum.'

9 **Duae civitates**: cp. *De Civ. Dei* xv. 1, 'two cities, or two societies of men—the one that which is predestinated to reign for ever with God, the other to suffer eternal punishment with the devil.' And below, "Cain was firstborn of the two parents of the human race pertaining to the city of men; Abel born later pertaining to the city of God." The whole chapter is an excellent exposition of the hard and fast Augustinian doctrine of Predestination and Reprobation.

16 **sed et si . . .** 'but even though they often contend with one another for these objects, they are carried down by a like weight of passion into the same abyss, and are united by a similarity of character and conduct (lit. deserts).'

§ 32. *God's patience with the wicked, as in the days of Noah. The 'Sacrament' of the Flood; the mystic meaning of the Ark.*

§ 32

28 **utique,** 'at any rate'; viz., in spite of the Divine prescience of their ruin. "And if they had turned to God, He was ready to spare them."

38 "By the sacrament of the Flood." The analogy of the Flood to the water of Holy Baptism is obvious, and is justified by 1 *Pet.* iii. 21. The chosen few are carried safe through the flood-water, as the Church is carried by the Cross, being herself the Body of Him who hung thereon.

40 **mysterio,** 'sacred figure or emblem.' So § 33, l. 79, 'a spiritual truth.'

41 **suspendit,** 'lifts up.' (*St. John* xii. 32.)

46 **repullulare,** 'to break out afresh'; lit. bud anew.

52 **venerari,** *passive* here. The gods of heathendom are often regarded in early Christian writings as devils having an actual existence. (*De Civ. Dei* v. 33.) St. Paul implies the same thing. Contrast 1 *Cor.* x. 20 with *ib.* viii. 4.

§ 33. *The Church foreshadowed by the election of Abraham and his seed, among whom the carnal and the spiritual were intermingled. The Patriarchs and Prophets were members of Christ's Church.*

§ 33

58 **cui demonstraretur sacramentum,** 'was chosen, that to him might be shown the sacrament of the Son of God,' meaning, the 'mysterious truth' of the birth, from his posterity, of the Messiah. Cp. *De Fide Rerum*, § 10, 'cum tam magnum pietatis *sacramentum* habuerit antecedentes vates suos atque praecones,' where also it refers to the mystery of the Incarnation, and *infra*, § 35, l. 44, 'multis *sacramentis* visibilibus,' of the rites of Judaism. A spiritual truth embodied in outward form. This idea always underlies the word. St. Jerome uses it of an 'allegorical meaning': 'nominis Abisag sacramentum sapientiam senum indicat ampliorem.' (*Ep. ad Nepotianum.*) Cp. my note on 'sacramentum,' Novatian *De Trin.* ch. i. *ad fin.*

69 **superbia,** n. on § 24, Christ's great humility is the one remedy.

72 **prophetia fuit** (the verb being assimilated in number to the predicate), "constituted a prophecy."

78 **sicut . . . congruebat,** "as was suitable to the hardness of their hearts." Cp. *St. Matt.* xix. 8.

86 Cp. § 6 with notes.

88 **coniuncta . . . est,** supply subject **manus.**

CHAPTER XX

§ 34. *Israel brought out of Egypt through the waters of the Red Sea, under the rod of Moses—sacramental signs, as also was the Passover, of Holy Baptism.*

The analogies in this section are as follows:

Noah and his family passed through the Flood in the Ark.
Israel passed through the Red Sea by the help of Moses' rod.
The faithful pass through the water of Holy Baptism by the Cross of Christ.

Additional points:

By the Flood the wicked were swept away; by the Red Sea, the Egyptians; by Holy Baptism, the sins of the baptised. In each case there is a passage into new life.

Lastly, as the Israelite's house was signed on its doorpost with the blood of the lamb, so the Christian is signed on his forehead with the mark of the Lord's Passion. (Cp. § 13, *supr.*)

§ 34

14 **ligni sacramentum**: explained in § 32.

§ 35. *Israel in the wilderness received the Law written by the finger of God on tables of stone: further sacramental signs.*

§ 35

30 **definitus**, 'limited,' opp. to *infinitus*. "Nor are we to think of members and fingers in Him as we see them in ourselves, but because it is through the Holy Spirit that the gifts of God are divided to the saints; so that, though there are differences of powers, they do not, however, diverge from the harmony of charity; and again, because it is in the fingers that a division is most apparent, while there is no severance from unity—for this reason, or it may be for some other reason, the Holy Spirit is called the finger of God." Cp. 1 *Cor.* xii. throughout. St. Augustine is careful to guard against an 'anthropomorphic' view of God; and this is right, with one proviso—there are infinite as well as finite elements in human nature. *V.* my note on Novat. *De Trin.* v.

39 **sane** has an apologetic force, 'which were doubtless of stone.'

43 'But only charity fulfils the law.'

48 **a paucis**: cp. § 33, 64–67 for the contrast of "the few spiritual" with the "carnal multitude."

§ 36. *Israel established in a kingdom and a city: signs of the Heavenly Kingdom and the Jerusalem of God.*

§ 36

58 **serviens in signo liberae civitatis**, 'in bondage, while she is the type of the free city.'

62. 'Even those that in the highest heavens in pious devotion submit themselves to God.'

67 **eo**=Verbo, 'by Him,' as *quo*, l. 66.

Chapter XXI

§ 37. *Another type. The city of Jerusalem (i.e., society of the saints) carried away captive to the city of Babylon (or Confusion, the society of the wicked). Seventy years of subjection to Babylonian kings; denoting that of the Church to the kings of this world, rendering to them tribute and honour, by apostolic precept. As those kings came to recognise the true God, so earthly kings, from persecuting the faith, have come to profess it.*

§ 37

6 **interpretari**, passive: so Cic. uses the perf. participle. Cp. meditari, -atus: venerari, § 32, 52.

8 **usque in . . . currentibus**, 'running on to the end of the age through changing periods indistinguishable from one another.' **Temporum** has a moral sense.

14 **ex eorum occasione**, with **cognoscerent**, 'taking occasion by their captivity, came to know.' Cp. 'ex cuius captivitatis occasione,' l. 39, *infra*.

23 **servituram fuisse**: *s. esse* classical, 'was destined to serve.'

29 **pro capite hominis,** 'for the individual humanity.' It was a poll-tax. *St. Matt.* xvii. 24, *sq.*

36 **quo usque**, 'until' ; **istius,** tr. 'this,' *v.* Appendix i.

40 **terreni reges,** such as Constantine. See *De Civ. Dei*, V. xxv. on the prosperity granted him by Providence. The noble chapter preceding (*Ib.* xxiv.) defines it for Christian emperors generally : 'if they rule in justice, if amid the tongues that give them lofty honour, and the bending homage of lowly obsequiousness, they are not elated, but remember that they are men,' etc.

48 **pax,** explained by *tranq. temporalis.* Cp. *De Civ. Dei*, XIX. xi., 'Since the name of peace is in constant use in the things of this mortal world, in which there is no eternal life, we prefer to term the *end* of this City (Jerusalem, 'Vision of Peace') in which its supreme good consists, as eternal life rather than peace.' Still 'the Heavenly City, or rather that part of it which sojourns in this mortality, and lives by faith, must needs enjoy that peace, until the mortality, to which such peace is needful, shall pass away.' (*Ib.* ch. xvii.)

caritate v. l. **castitate**. Aug. quotes from an old Latin Version: cp. § 15, 75.

§ 38. *Then the Temple was rebuilt, and peace was restored to the Jews: not a permanent peace, lest they should mistake the figure for the reality, but that they should still await their Deliverer.*

§ 38

62 **ne in aliquo,** cet. depends on *prophetatus est Christus.*

Chapter XXII

§ 39. *Five Ages of the world:*

(1) *Adam to Noah.*
(2) *Noah to Abraham.*
(3) *Abraham to David.*
(4) *David to the Babylonian Captivity.*
(5) *Thence to the coming of Christ.*

A Sixth Age then begins, in which, through the Spirit, man's mind is renewed after the Divine image, and the law is fulfilled in love.

§ 39

1 **Peractis quinque aetatibus** should be completed by *sexta aetas agitur* (cp. l. 17), but is left in suspense, so that the sentence shows an anacoluthon.

10 **articuli,** as in § 6, 'periods,' as in Pliny; *e.g. N. H.* xviii. 35, octo articuli Lunae.

19 **ne quisquam Deum nisi gratis coleret,** as opposed to 'interested' piety spoken of in § 26, *supra.*

27 **quis autem** . . . 'but who would not aspire?'

30 **non sui mutatione sed hominis assumtione homo factus:** cp. words of the Quicunque Vult, 'Unus autem non conversione Divinitatis in carnem sed assumptione Humanitatis in Deum.' A great many correspondences between that creed and the phraseology of St. Augustine have been noted by Waterland and others. (Lumby, *Hist. of the Creeds*, pp. 206, 258.)

§ 40. *Thus, in place of the carnal life of the Old Testament, a spiritual life was instituted, which JESUS CHRIST hallowed in His own life on earth.*

§ 40

36 **primum** (Testamentum).

46 **virgo moriens:** in asserting the perpetual virginity of the B. Virgin Mary, St. Aug. is in accord with St. Jerome, who on this ground maintained (*circ.* 383 A.D.) that the 'brethren of the Lord' were His first cousins after the flesh, in opposition to Helvidius, who held them to be sons of Joseph and the Virgin. On these and the 'Epiphanian hypothesis,' *v.* Bp. Lightfoot, Dissertation in Comm. on Ep. Galatians; and J. B. Mayor Ep. of St. James, Introd. p. viii. *sqq.*, who holds with Helvidius.

47 **typhum,** n. on § 24, l. 27.

50 **hodieque,** '*even* to-day': a special collocation to be found from Velleius onwards.

57 **Esurivit,** cet. The strength and beauty of the passage following lies in its antithetic simplicity. Commentary is needless, save that in the last line the calm hope of the Christian in the hour of death is contrasted with the indifference of the Epicurean looking forward to annihilation.

Chapter XXIII

§ 41. *The Pentecostal Gift.*

§ 41

8 **Quae rursus ad duo rediguntur.** *St. Matt.* xxii. 37–40, which in the Ante-Communion Service of the American Church follows the Decalogue; in that of the Scottish Church is allowed as an alternative for it—an excellent feature.

15 The clause **ex ipso . . . impletus est** breaks the construction of the sentence.

populus Israel is the subject to *acceperunt*.

30 **quemdam mortuum**: *Acts* v. 15 only mentions the *sick* as thus raised.

§ 42. *Conversion of many of the Jews. Persecutions.*

§ 42

42 **et eis . . . donavit**: 'forgave them their sins, even to that of the shedding of His Blood.' Cp. *Nov. de Trin.* i. nisi peccata Christus . . . donasset.

56 'Because He who had in meekness suffered from them, bade them become meek and suffer for Him.' Another reading inserts *ante* before *eos*.

43. *The Apostle of the Gentiles.*

§ 43

65 **rudes**, prop. 'untutored.' The highest standard ('if thou wilt be perfect,' *St. Matt.* xix. 21) was not to be expected of them.

68 **ita illos**, cet: the Jewish believers were the soldiery, the Gentiles the tributary subjects in the new Empire. Christ as the true corner-stone braces the 'two walls' together.

75 **persecutiones**: Church history enumerates ten; the last and worst began under Diocletian (A.D. 303), and raged all over the Empire (with the exception of the Gallic provinces) until 311.

Chapter XXIV

§ 44. *The Church a vine, watered with the blood of martyrs; pruned of heresies.*

§ 44

4 Cp. the famous words of Tertullian at the end of his Apology, 'Plures efficimur, quoties metimur a vobis. Semen est sanguis Christianorum.'

6 **cesserunt,** 'gave way.'

9 **putaretur,** 'should be pruned.'

11 **per loca,** 'in various places.'

§ 45. *The past and the present have fulfilled prophecy; we expect therefore that the future will complete its fulfilment. The Final Doom.*

§ 45

21 **et praesentia,** cet. Carries on the construction from **completa sunt.**

22 **ut etiam illa quae restant,** cet. The same argument well stated, *De fide rerum quae non videntur*, § 8, 'Why then should we not believe the first and the last things, which we do not see, when we have the witness of the intermediate things which we do see, and in the prophetic books hear or read the first, middle, and last things predicted before their occurrence?'

Chapter XXV

§ 46. *Exhorts to faith in the Resurrection of the body.*

§ 46

16 **reddere istam quantitatem,** cet. A hint of the strangely materialistic view of the resurrection, which Augustine elsewhere (*De Civ. Dei*, xxii. 12–21) exhibits. From the verse, 'A hair of your head shall not perish,' he maintains that no single particle of a human body (even to the parings of the nails) shall perish; all shall be worked up anew (as a potter might recast a mass of clay). He seriously discusses the allocation of the particles in the case of a victim of cannibalism! And yet he speaks of the resurrection body as *caro spiritalis*, quoting

1 *Cor.* xv. 44, hesitating, however, to discuss the 'spiritalis corporis gratia' as lying outside our experience (l.c. ch. 21). But had he discussed this in the light of 1 *Cor.* xv., he would have saved the faith of many generations from the stumbling-block of materialism. Refer to Milligan, *Resurrection of our Lord*, pp. 18 *sqq.* *Ib.* p. 256, 'the antithesis of Scripture is not that of the spiritual and bodily, but that of the spiritual and carnal.' Bishop Gibson on the *Articles*, pp. 187 *sq.*

19 **omnipotentiae,** dat. of reference.

21 **ea dumtaxat**, cet., 'those, at least, which His justice judges worthy of being restored,' *sc.* the bodies of all men. Above, **quia**= 'that.'

23 'Change to heavenly incorruptibility.' Cp. § 54, ll. 50, 51.

§ 47. '*Set your affection on the everlasting life of the saints, in which faith is turned into fruition.*'

§ 47

39 **illa Trinitate perfruemur**, cet., so our Epiphany collect: "Concede propitius, ut qui te jam ex fide cognovimus, tua gloriosa Deitate post hanc vitam perfruamur."

§ 48. "*Be on your guard against the temptation of the Devil, whether it come through Pagans, through heretics, or through Jews, or (not least) through nominal Christians. The mere name of Christian will not save you.*"

§ 48

62 **usque ad tempus ventilationis suae,** "till the time of its winnowing."

66 **proficiunt,** 'make progress.'

67 **miserati,** v. l. *miseranti.* 'To please God, taking pity on their own souls.'

71 **per eos,** so *per illorum perversitatem*, l. 65.

73–76 Cp. notes on § 11, l. 23.

95 **non sequaris**=ne sequere (class. Latin). *V.* Appendix.

praevaricatores, 'transgressors,' so *Rom.* ii. 25, Vulg.

§ 49. *'Love those who love God: yet do not place your hope in man.'*

§ 49

100 **nam si in spectaculis**, cet., cp. n. on § 25, l. 58.

107 **quia nec in te ipso debes**, 'because you ought not to place it in yourself either': **profeceris**, cp. proficiunt, § 48, l. 66.

Chapter XXVI

§ 50. *The Catechumen, after the usual questions, is to be formally initiated with the usual signs, and an admonition as to their inner meaning, and that of Holy Scripture generally.*

§ 50

3 **de sacramento . . . similitudinem gerit**, "with regard to the sacrament, at any rate, which he is receiving, when it has been well impressed upon him that the seals of divine things are visible, but that invisible things are therein honoured, and that the outward sign, once hallowed by the words of blessing, must not be regarded just as it is in any common use; he must be told also what is the significance of the form of words which he has just heard, and what is the seasoning element in it, of which that substance [the salt] is the emblem." Others tr. **in illo** 'in him,' but this is not so good. (The Benedictine Edd. conj. *salis* for *sane.*)

5 **signaculum**, σφραγίς, used sometimes as a synonym for Baptism. Cp. *Eph.* i. 13: also Dr. Mason, *Relation of Confirmation to Baptism*, pp. 54, 63 *n.* *Salt* was given to catechumens (according to a rite of the Latin church dating from the 3rd century) while preparing for their baptism, as a symbol of the divine wisdom with which they were to be imbued; so *Conf.* i. 17, adhuc puer . . . signabar iam signo crucis eius et condiebar eius sale: this, of course, long before his actual baptism. It was called a *sacramentum* in the wider sense, *e.g.*, in the 5th canon of the Council of Carthage (A.D. 397).

10 **deinde monendus est** cet, cp. § 13, l. 11, *sq.*

15 **canonicis**, § 12, l. 20, n.

§ 51. *A shorter form of Instruction may be substituted.*

§ 51

27 **quid res ipsa**, cet. : 'what the case itself suggests in the course of the discussion'; *res* as in phrases like 'pro re nata,' and Virgil's 'pro re pauca loquar.'

32 **superior**, the former candidate.

§ 52. "*True happiness is not to be found in a perishing world. The purpose of the Incarnation is to deliver man from death, and bring him, through faith, into eternal life.*"

§ 52

This section represents §§ 24-27, § 30, § 40 of the previous Instruction.

43 **et manens quidem**, cet., 'and abiding in His Divinity, not leaving His union with the Father, nor changed in anything'; so § 39, *ad fin.*

Chapter XXVII

§ 53. "*The Types and prophecies of the Old Testament are fulfilled in Christ.*"

§ 53

For ll. 4-8, cp. § 32; for ll. 8-18, cp. § 33; for 18-20, § 34 *fin.*, § 38; for ll. 22-33, §§ 41-43; 33-36, § 44, § 37, *fin.*

2 **ante saecula**, 'ages previously.'

26 **disseminata**, for the exact force cp. § 44, l. 4, note.

36 **et ista**, cet., 'and those prophecies have been fulfilled.'

§ 54. *Unfulfilled prophecies remain to be fulfilled: Judgment, Resurrection, final bliss.*

§ 54

(Cp. §§ 45, 46, 47.)

38 **quia,** 'that,' as in l. 47, *infra.*

39 **quaecumque tribulationes . . . et iudicii dies,** explains *illa*, l. 39.

44 **sufferat,** *sc.* Ecclesia; **segregabit,** *sc.* iud. dies.

§ 55. *Therefore flee temptation not only from those without, but also from those within the Church: associate with those who love God. 'Imitate the good, bear with the bad, love all men.' The gift of the Holy Spirit will enable you.*

§ 55

(Cp. §§ 48, 49. The skill with which the longer discourse is compressed in the shorter, without sacrifice of any leading idea, or of oratorical fulness, deserves any preacher's study.)

63 **remediorum** = remedia sacrilega of § 48, l. 74.

64 **typho,** n. on § 24, l. 27.

65 **imiteris, coniungaris,** depend on *ut*, l. 57.

67 **totum praemium nostrum Ipse erit,** so *Gen.* xv. 1.

78 **non arbitreris,** for construction cp. § 48, *fin.*, non sequaris.

96 'Works of mercy, joined with devout humility, obtain of the Lord this favour, that He will not suffer His servants to be tempted above what they are able to bear.' On the other hand, when spiritual pride reigns in the heart, 'one deep act of selfishness may awaken a person to see that self has ever been his one real end; one lie may show him whither all his idle excuses or smoothing of faults were verging; one unfeeling deed, how he has been deadening his own affections; one sore fall through vanity, how he has ever been seeking, all through life, a wrong reward, the praise of men, instead of the praise of God." (Dr. Pusey, in a Sermon.)

APPENDIX I

ON LANGUAGE

A few notes on the Latinity of this period, as illustrated by this Treatise, may be useful to those who are not conversant with writers of the post-classical period.

1. As to the Use of Certain Words.

(*a*) **Iste** for **hic**, 'this'; *e.g.* § 26, l. 13; 'the latter,' as opposed to **ille**, § 3, ll. 19, 36 (cp. *de Civ. Dei*, viii. 26, alius est ille, alius iste).

(*b*) **Quilibet** = **quicumque**, § 14, l. 53; **utcumque**, 'somehow or other,' in § 4.

(*c*) The reciprocal use of **se**, **secum**, 'one another'; *e.g.* § 25, l. 47; § 31, l. 17.

(*d*) The frequent use of **utique**, 'anyhow,' often as a mere particle; *e.g.* § 6, l. 34; § 9, l. 28; § 20, l. 20.

(*e*) **Seu** interchanged with **aut**, in mere love of variety; § 10, l. 10.

(*f*) **Nec** for **ne . . . quidem** (but even Livy has this); § 30, l. 51.

(*g*) **Ideo** following the causal clause (instead of anticipating it), or used as a mere inferential particle; § 25, l. 77, and § 24, l. 30; § 35, l. 43.

(*h*) The personal use of **paenitere**, § 42, l. 37.

2. Peculiarities of Syntax.

1. A substantive clause introduced by **quia** or **quod** often takes the place of an infinitive clause after vv. of 'saying and thinking,' with the Subjunctive, but often also with the Indicative; *e.g.* § 32, ll. 27 and 41; § 54, l. 38. Cp. § 31, l. 1. Constant in ecclesiastical Latin.

2. A want of precision in the use of the Subjunctive, especially in the case of pres. subj. after **si**; *e.g.* § 16, l. 17 (= modo non fiat), § 18, l. 3 *sq.* (= sive non audet), § 16, l. 60 (for fut. indic.). After **non** (= ne), § 48, l. 94. On the other hand, **ut**, 'how,' with Indicative, § 12, l. 1.

3. Great freedom in the use of the present participle, due to the influence of the Greek participle (esp. aorist): = abl. of Gerund, § 9, l. 34 (cp. l. 37), § 32, l. 33; after **tanquam** (like Gk. *καίπερ*), § 16, l. 54: = Aor part., § 43, l. 60; causal, § 54, l. 45: = relative clause, like article and part. in Gk., § 31, l. 13.

4. A modal use of the abl. Gerund (as in § 8, l. 82; § 25, l. 60) is noteworthy, but not peculiar to this stage of the language.

5. The *final* use of **ut non, ut nullus**; *e.g.* § 49, l. 108; § 50, l. 21.

Many other points might be given, if we were to enumerate usages (*e.g.* abl. of duration of time) which were fairly well rooted in the language of Tacitus and Seneca.

But we must not estimate the diction of Augustine by purist classical standards. Early Christian literature grew up on a Greek soil, drew its inspiration from a Hellenistic East, ministered to the needs of a Church which thought and worshipped and read its Sacred Scriptures in Greek. That in the course of time the Latin tongue and Latin genius successfully contested this supremacy of the Greek language in the Church, was the service rendered by African Christianity to the Church. It was in Africa that the language of Rome was recast to become a facile instrument of Christian thought. St. Augustine stands in the same relation to his predecessors, as Cicero to those who first essayed to present Greek thoughts in a Roman dress. He perfected a new Latin style. Its looser construction of sentences, its neglect of classical canons in regard to the order of words, its novel idioms, recall its antecedents. The Hebrew spirit, through Hellenistic forms, had deeply tinged this Christian literature; while, on the other hand, its earliest writers were Greeks by birth. New ideas demanded a new nomenclature. Witness such words as 'typus,' 'sacramentum,' 'mysterium,' 'figurate,' and many more. To the great though erratic genius of Q. Septimius Tertullianus, of Carthage, must be ascribed the credit of having first broken ground in this way. North Africa was then, as constantly in the course of history, the natural meeting-place of East and West.

APPENDIX II

ON THE USE OF THE WORDS 'CATECHIZO,' 'CATECHESIS,' 'CATECHISM'

THE word 'Catechizare' is an ecclesiastical Latin derivative of the Greek κατηχεῖν, 'to instruct by word of mouth,' found in the N.T. in Luke i. 4, Gal. vi. 6 (*ubi v.* Lightfoot), Acts xviii. 25, etc. It would seem to occur first in Tertullian; *e.g. De Coron. Mil.* xi. 'quem Petrus catechizat,' of Cornelius.

The practice of communicating the Faith to candidates for Baptism by oral instruction is as old as the disputations of St. Paul in the school of Tyrannus, and it is hard to say whether the School of the Rabbi or the lecture-room of the philosopher suggested it. Two points deserve mention. (i.) It was not until the fourth century that the catechetical method was fully developed, though the Didachè itself (*circ.* 130 A.D.) may be regarded as a catechism for the use of the faithful.[1] The Catechetical School of Alexandria, which had had its succession of teachers from the time of Pantaenus (180 A.D.), lasted until the end of the fourth century. Christianity came before the cultured intellect of Paganism, not as a philosophy evolved by human reasoning, but as a 'Catechesis,' a system of theology and ethics to be taught.

(ii.) We must not confound this early 'Catechesis' with the Catechisms which grew up in the sixteenth century as the necessary outcome of the fact that religious knowledge was no longer the monopoly of the clergy. The Catechetical Lecture of the third or fourth century was addressed to educated adults, who sought admission to the Christian Church. At that time the Creed was still the 'symbolum' or password, imparted under a strict discipline of secrecy to the Catechumen who had qualified by a course of instruction to receive it. But Catechisms always contemplate the child, the

[1] Tixeront, *Hist. d. Dogmes*, i. 149.

immature and unlearned, baptized already, but needing instruction in the outlines of doctrine on the basis of the Creed,[1] the Lord's Prayer, and the Decalogue.

In both the 'Catechesis' and the 'Catechism' there is oral instruction; but whereas in the former it is graduated and expository, as a manual of preparation for Baptism, in the case of the latter it is compact and set out in fixed form, as a primer of religious truth in the form of question and answer.

There is a modern use of the word 'Catechism,' which is best known in connection with the 'Method of S. Sulpice,' which has been adapted for the use of congregations of children in many Anglican Churches. This is practically an alternative to the method of the Sunday School. It may be said to combine some of the features of the 'Catechesis' and the old Catechism, aiming, as it does, at a graduated and systematic presentation of truth, at accuracy of definition, and the enforcement of individual points by a homily in which they are co-ordinated and driven home. Further, it is founded in a study of child-nature; its method is psychological, and is already exerting an influence, which may some day revolutionize the religious instruction of our schools.[2]

[1] The Apostles' Creed is actually embodied in most Catechisms; *e.g.* the Anglican, and Luther's Short Catechism.

[2] The Bishop of Manchester's Lectures, *Pastors and Teachers* (Longmans, 1902), may be consulted, especially pages 64 *sq.*, 109 *sq.*

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